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THE CATHOLIC GIRL SCOUT

The education of girls has ever been a matter of primary concern for the Church. She it was who rescued woman from the bondage that had been her lot under paganism and raised her to the position of honor and dignity which she must maintain if society is to be preserved from corruption and decay. In the United States at the present time institutions for the education of girls under Catholic auspices have been multiplying steadily. Catholic colleges for women outnumber Catholic colleges for men, and the quality of the work they are doing is excellent. In the main, parish organizations, religious, cultural and recreational, that are intended for girls and young women, have exhibited real vitality. The Church is not neglecting "the devout female sex" whose loyalty, devotion and courage have ever been one of her mightiest assets.

However, as one listens to discussions of what has come to be known as the Youth problem, one sometimes wonders whether we are as fully aware as we might be of the specific difficulties and dangers with which our changing civilization is confronting the adolescent girl. Whatever affects her brother affects her, though perhaps in a different manner. She is a future mother and home maker, but also in an increasing degree will she be forced to take her place in the lists of life and exert her influence on social trends. The education of girls today is quite a different problem than it was years ago when woman's sphere was restricted and her life was lived in a narrower and more protected orbit. As a consequence, it is our duty to make the most in the name of Christian education of whatever agencies or facilities for the development of true womanhood modern society has found effective.

To quote the Reverend John Curry, Assistant Director of Catholic Youth Organization in the Archdiocese of New York:

Whenever we have an organization set-up with men in charge, the first thought and often the last thought is for the boy and the young man. If a delegation of girls should come over from a parish and ask us to do something for them, we would be delighted, but we would not know how to help them. As moderators and lay directors of the Catholic Youth Organization get further into the life of the parishes, and further into the confidence of the people and the priests, there will be a specific question—"what can we do for our girls?"—the answer will be a presentation of the case for Girl Scouts.

The development of Scouting among Catholic girls owes much to the vision and tireless energy of Mrs. William J. Babington Macauley, the former Mrs. Nicholas F. Brady. She and her co-workers have taken the position that there should not be a separate organization for Catholic Girl Scouts but rather that the Catholic troops should take their place in the general movement. In other words, they join as Scouts and not as Catholics. But they find that after they have joined at every single step of their way from troop meeting to camp their needs as Catholics have been foreseen and provided for. Many of the troop leaders are nuns, and every Local Council, with a Catholic constituency, has a Catholic representative, often selected by the bishop or the pastor, among their members.

One who has had long experience working with Catholic Girl Scouts has this to say:

Young girls who join this organization start life with an advantage often denied to their fellow Catholics. At an early age, while they are still under the guidance of their elders and can carry their doubts and scruples to someone they trust, they learn how to be good members of their own community as well as good Catholics. When they grow up and have to stand on their own feet, they find it easy to reconcile their duties as citizens, as wage-earners, and as Catholics. There never was and never need be any antagonism between these duties. If people find them in conflict, it is because they have been denied the kind of education which thousands of girls now are finding in the Girl Scouts.

This organization is twenty-five years old. It was founded in Savannah, Ga., on March 12, 1912, by a wise, kind, witty, much-traveled woman whose name was Juliette Gordon Low.

One of the first people that Mrs. Low consulted concerning her plans for American girls was the late Cardinal Gibbons. She was not a Catholic, but she had a high respect for the Church and its great prelate. Cardinal Gibbons put no official seal of approval on the program so far as Catholics were concerned, but he encouraged Mrs. Low to go ahead. Like all far-seeing men, he recognized that the times bred the need for some organization of the kind. Those were the suffrage days, when women were fighting for what they called their rights. Those who opposed the movement and claimed that woman's place was in the home, had neglected to notice that the home which formerly created women's work had practically lost its economic function; that its tasks had been taken over by factories. Women were being forced into the business world—into the open. They needed all the help they could get in making the transition from the protected round of home, church, and school to the world of all three plus business, where they now must make their way. They had no training for their new occupation. They had always acted as individuals, not as units. They had no social inheritance that would teach them to think and act in groups. Mrs. Low perhaps did not quite foresee the place Girl Scouting might help to fill. She thought of it as a game, which would help girls to be finer people. But like all intuitive people she guessed more than she grasped, and, single-handed at the start, she launched on the American continent an organization which it has learned to prize highly since.

"Group work" is a term that sociologists now love. It had not been heard of in 1912. Mrs. Low was probably unaware that she was helping to introduce an idea since developed and elaborated in the best progressive schools. There is nothing mysterious in the rather colorless term, group work or group living. It simply means that, in modern society, the individual must learn to live with his fellows if he is to survive. It does not mean that he must submerge his identity in a group. Quite the contrary. It is very poor group work that does not help each member to develop to the full his or her potentiality, so that he or she may become a better person and a better citizen. The individual must survive if mankind is to continue evolving on any kind of high spiritual or other plane, but, if he continues "rugged" in the old sense, he is much more likely to be crushed.

Now Girl Scouts are organized in groups which share a common ideal and laws of practical conduct. The groups are composed of perfectly free junior citizens who join because they want to play with girls of their own age, with whom they share certain interests. The adult leader is a friend, not a teacher or director. There is no formality in the relationship between senior and junior, for the adult is a volunteer, too. All she gets out of Girl Scouting is the fun of working and playing with youngsters, a stimulating occupation, provided one has the right point of view. There is nothing on earth that keeps one younger and more flexible mentally and physically than regular contact with the young.

What the Girl Scouts and their leaders do beside hiking and camping is often a mystery to many people. Perhaps it will be less so now that the organization has completed its eighteen-month study of its own program and practice. This study was conducted by a group of independent specialists in education and sociology under the chairmanship of Walter Pettit—a group incidentally which included Father Edward Roberts Moore, of the Catholic Charities, New York, and the former Mrs. Brady. The field work for the study was done by Charles H. Young, of Chicago and McGill Universities, assisted by members of the Girl Scout national staff, and the recommendations of the group of specialists have now been published by Girl Scout headquarters in the form of a pamphlet that anyone can buy for twenty-five cents.

For the benefit of those who have no time or inclination to read the study in full, let me quote what the sociologists and educators think the Girl Scouts do. Their definition of the aim and objectives of the organization is a curious modern paraphrase of the original definition given many years ago by Lord Baden-Powell, founder of the whole Scout movement.

Lord Baden-Powell wrote:

Our aim is character development toward happy citizenship through natural rather than through artificial means. The imposition of formal exercises and discipline from without is exactly the reverse of our principle of encouraging energy and self-discipline from within.

The American sociologists and educators of 1936 defined the aim of Girl Scouting as follows:

Girl Scouting has as objectives the development of the girl along physical, emotional, mental, moral and social lines to the end that there may result an intelligently participating citizen in a democratic social order.

Specifically, the Girl Scouts have a three-fold promise and ten laws, to which each girl subscribes before being enrolled as a member of the organization. The promise covers her duty to God, her country and her neighbor, and the laws supply a working guide to daily conduct, consisting of such natural practical virtues as kindness, helpfulness, honesty, loyalty, courtesy, obedience, thrift, and good temper. A girl is or is not a Scout in so far as she translates into terms of daily living the spirit implied in promise and laws. The program is designed to help her do so by giving her an outlet for her energy and an incentive for development. It surrounds her as far as possible with the tools that might fit her talent, and it demands of her nothing but effort induced by interest. Physically, mentally, socially and emotionally she is learning all the time through the Girl Scout program, though usually she is unaware of it, for to her Scouting is fun.

The Girl Scout's way to health—that is, to physical well-being—lies along very pleasant paths. She gets the habit of regular exercise in the open air—not the strenuous kind that modern athletics give but the leisurely variety implied in the art of hiking. Hiking, incidentally, is an old Cornish word for "walking with a good will." That is what the Girl Scouts do. They are not so much intent on reaching a goal as on getting acquainted with the ground they cover, finding out what flowers they may see en route, what birds they may hear sing, what spot they may squat on for a lunch round a campfire or a boisterous game that will warm them up on a cold day. If the weather is hot, they have other games—silent games, for example, that give them a lesson, all unawares, in the art of relaxing.

Mentally Girl Scouts are always on the alert, for at every troop meeting and on every hike there is constant discussion of things to do—just for the fun of it or for the satisfaction of completing some "project." For instance, a group may decide to put on a play. That gives scope for the girls whose talents lie along literary, dramatic, and artistic lines and also for the girls with a business turn who see a chance to raise some money for a

coveted party or outing. The Girl Scouts have quite an extensive home-making program, through which they learn all the techniques of the modern housekeeper's art from budgeting to being a good hostess.

The tangibles of the program are easy enough to define. The intangibles, as always, defy definition. What a girl learns socially and emotionally from playing in a group of her contemporaries under the direction of an unobtrusive, intelligent and well-informed senior, has to be guessed as a rule. Occasionally it is stated by parents or teachers who see an improvement in behaviour. Occasionally the improvement is made—in the parents. Not so long ago a mother whose Girl Scout daughter was going to camp for the first time, wrote:

I did not hate to let the child go as some mothers do, for fear I should lose my prestige, nor for fear she would be homesick and unhappy; but I was afraid that her difficult disposition would place her at such a disadvantage with other children that she would be unhappy in the group and would react to this unhappiness by being mean.

Imagine her astonishment when the camp director wrote to tell her that her girl was happy and settled soon after her arrival! The girl who had been a problem at home, presented, through the camp director's eyes, the portrait of a model child. Fortunately this was a potentially model mother. She consulted the camp director as to the cause of the sudden change in the girl's behaviour and learned a great many things—about herself and the management of her home.

"The biggest thing," she wrote frankly later, "was the spiritual quality that pervaded the camp—maybe I should say emotional or psychological—but anyway it was a feeling that all the girls were splendid. There was real confidence that they were doing right. There was trust and intelligent cooperation. The leaders were leaders, not because they had been born that way but because they had passed through the training and had shown the qualities of leaders."

That mother, like the sociologists who studied the Girl Scout program in 1936, was again unconsciously paraphrasing the saying of Lord Baden-Powell.

"A leader," said the founder of Scouting, "is someone who makes you feel two inches taller."

Perhaps that attitude sums up the secret of the whole Scout movement—why it is needed and why it continues to grow. Scouting for boys and girls is founded on the belief that young people are worth while; that they have capacity for growth but must have space in which to shoot up, and that that holds true not only for the talented but the so-called dull, for the physically perfect and the physically handicapped. Scouting, in other words, is founded on faith in youth—all youth. It has the qualities of youth itself—faith and courage.

The specialists who studied the Girl Scout program found many minor faults in its interpretation. They recommended many changes in technique, which the Girl Scouts are now trying to effect. But they found the original structure sound. They suggested no change in principles. Quite the contrary! A return to the fundamentals, on which the safety of the race is founded and on which Scouting is based, was a need the specialists stressed. Let the Scouts always remember their origin and their first aims! Let them see to it that every leader is aware of them and knows how to translate the principles into practice.

What we need more than anything else today are Catholics who are equipped to take their place in society and, by living the life of Christ, exert a leavening process on life all round about them. This is our vocation as Christians, and the best preparation for it is that kind of education which is based on action and which develops virtue by means of actual living. It is by "doing the truth in charity" that we grow up unto Christ. The value of the Girl Scouts is that they bring Catholic girls in their teens into actual contact with the community in which they live. The whole movement is based on a fundamental respect for the individual personality, but it enables the girl to develop that personality by and in and through the group. All the while Scouting helps to develop in the modern girl a sense of responsibility, a feeling of belonging, a realization that she must give as well as take, that true happiness can only be found in making others happy.

GEORGE JOHNSON.

AN EVALUATION OF THIRTY-SEVEN DIOCESAN COURSES OF STUDY

I. INTRODUCTION

The question of what is to be taught is always fundamental. That it should likewise be taught by suitable methods is readily granted. These two aspects, the "what" and the "how," are items of strategic significance. It will be idle to experiment with improved schemes of school organization and administration, or to expend greater sums on the material side of the school work, if the teaching is not worth while and effective. The individual teacher is restrained from becoming as effective as possible if she does not have available courses of study that are well constructed, stimulating, and helpful.

In order to discover what is the status of courses of study in Catholic elementary schools the writers undertook a piece of research the chief findings of which are reported here. Such an investigation seemed necessary because the most recent similar undertaking was completed eight years ago, and even at that time it was not very comprehensive. The purpose of the present study was twofold:

1. To discover the present situation with respect to the use of diocesan courses of study for Catholic elementary schools;
2. To evaluate the courses of study that are available.

It is recognized that this is merely a beginning of necessary research in this field; many important questions are left unanswered by this investigation.

II. PROCEDURE

In November, 1935, letters were addressed to the school officials of 106 dioceses and archdioceses of the United States. Simple questions were asked as to (a) the existence of a diocesan course of study, (b) its date of issue, and (c) its availability to the writers. Eventually perfect response was received from these requests. Every available diocesan course was secured, making a total of thirty-seven courses. Revision work that was under way made it impossible to secure courses from eleven dioceses. Ten other dioceses made use of one or other of the thirty-seven courses secured by the writers, so the number of dioceses which

have their elementary school work affected by these courses of study is forty-seven.

III. GENERAL STATUS OF COURSE-OF-STUDY CONSTRUCTION

The school officials generally responded with more detailed information than was requested. This information can be summarized in several ways. Table I shows the different types of courses of study in use in the various dioceses.

TABLE I. *Types of Courses of Study in Use in the Various Dioceses*

<i>Types of Courses of Study</i>	<i>Number of Dioceses</i>
1. Diocesan courses.....	56
Own diocesan courses.....	46
Other diocesan courses.....	10
2. Various community courses.....	3
3. List of selected texts as guides.....	1
4. State courses.....	17
5. Courses were not specified.....	30
Total	107

Fifty-six dioceses, or 52 per cent, are using diocesan courses of study. Three more are using courses compiled by the teaching Communities in charge of the schools. The total number of Catholic courses in use is fifty-nine as against seventeen State courses used. Of the thirty dioceses for which courses were not specified, an examination of their size and locality would lead one to conclude that they are about equally divided between the use of Community and State courses. The one diocese listed as having a selected list of textbooks as guides to serve in place of a course of study is Dubuque. Here a survey is made every five years of all published textbooks and adoptions are made as a result of this survey. The superintendent, the Right Rev. Monsignor J. M. Wolfe, is convinced that this system is more helpful than spending time and effort on the construction of a diocesan course.

A comparison of the data in Table I with findings of a previous investigator¹ throws light on the question of what is being done

¹ Rev. L. A. McNeill, *Rating General Diocesan Courses of Study for Catholic Elementary Schools*, unpublished Master's Thesis, Washington, D. C., Catholic University of America, 1928.

in course-of-study construction by the dioceses. Table II summarizes these comparisons.

TABLE II. *Comparison of Types of Diocesan Courses in Use in 1928 and 1936*

<i>Types of Courses of Study</i>	<i>1928</i>	<i>1936</i>
1. Diocesan courses.....	21	56
Own courses.....	18	46
Other's courses.....	3	10
2. Community courses.....	3	3
3. Text apportionments.....	1	1
4. State courses.....	7	17
5. Courses not specified.....	5	30
Total	37	107

The Diocese of Springfield, Illinois, is the one referred to in Father McNeill's study as using textbook apportionments; its course of study was completed before the present study was undertaken. The number of courses rated by Father McNeill was fourteen. On the whole, the trend toward multiplication of diocesan courses seems extraordinary. In eight years the number of available courses has almost tripled, and the number of dioceses using diocesan courses has more than doubled.

The relation of the size of the school system to the status of course-of-study construction is indicated in Table III. The order of listing is according to the number of elementary schools in each diocese.² No more than a glance is needed to learn that diocesan courses predominate in the larger dioceses. It will be noted that 10 dioceses are listed as using the course issued by another diocese. An examination of the date column reveals that much work has been done in recent years, and that more work is to be under way is revealed by the data in the last column. "Soon" is to be interpreted as indicating rather definitely that revision or construction is to be taken up within a year or two. The fourteen responses listed as "not yet" carried an optimistic note suggestive of hopes deferred, but not dead, by reason of difficulties temporarily insurmountable. In 10 of the cases indicated by blanks in the last column, an examination discloses that the courses in question have been issued within the last five years

² Numbers taken from N. C. W. C. pamphlet, *Catholic Colleges and Schools*, 1936.

or less, and revision would scarcely be expected of them now. Altogether, it seems abundantly clear that the various dioceses have been doing much work on construction and revision of courses of study in recent years, and that many are planning such work for the near future.

TABLE III. *Relation of Size of School System to Status of Course-of-Study Construction in 107 Dioceses*

Archdiocese or Diocese	Number of Elementary Schools †	Date of Course	Type of Course	Revision or Construction Under Way?
Chicago *	386	1931-35	Diocesan	Yes
Philadelphia *	328	...	Diocesan	...
New York *	287	1931-35	Diocesan	Yes
Pittsburgh	231	1934	Diocesan	...
St. Louis *	226	1918	Diocesan	Yes
Brooklyn	212	1928	Diocesan	...
Detroit *	201	...	...	No
Milwaukee *	200	1925-35	Diocesan	Yes
Newark	194	1932-34	Diocesan	...
Cleveland	190	1931-35	Diocesan	Yes
Baltimore *	181	1923-34	Diocesan	...
Boston *	177	1931-35	Diocesan	Yes
Buffalo	164	1929	Diocesan	...
Cincinnati *	159	1926	Diocesan	...
Indianapolis	126	1935	Diocesan	Yes
Green Bay	125	1935	Diocesan	Yes
St. Paul *	123	1922-27	Diocesan	Soon
Fort Wayne	120	1932	Diocesan	Soon
Louisville	118	1932-35	Diocesan	Yes
Pittsburgh (Gr.)	114 ‡	...	Various	Not yet
Hartford	109	1925-34	Diocesan	...
Toledo	109	...	Diocesan	Yes
Dubuque *	104	...	(Texts)	No
Trenton	104	1931	Diocesan	...
Grand Rapids	99	...	...	...
Springfield, Mass.	98	...	...	Soon
New Orleans *	97	...	State	No
La Crosse	94	1935	Diocesan	Yes
Los Angeles *	92	1935	Diocesan	Yes
San Francisco *	88	1922	Diocesan	Soon
San Antonio *	85	...	...	Not yet
Belleville	84	1929	Diocesan	Yes
Omaha	83	...	State	No
Ukrainian Greek	83 ‡	...	...	Not yet
Albany	81	...	State	Not yet

* Archdiocese.

† *Catholic Colleges and Schools*, N. C. W. C. Pamphlet, 1936.

‡ *Catholic Directory*, 1935.

TABLE III—Continued

Archdiocese or Diocese	Number of Elementary Schools †	Date of Course	Type of Course	Revision or Con- struction Under Way?
Rochester	80	1927	Diocesan	Yes
Scranton	78	....	Baltimore	....
Peoria	73	....	Diocesan	Soon
Leavenworth	72	1929	Diocesan	No
Sioux City	71	....	....	Not yet
Portland, Me.	70	1929	Diocesan	....
Providence	69	1934	Diocesan	....
Columbus	68	1930	Diocesan	Yes
Galveston	67	1929	Diocesan	....
Wichita	66	1932-35	Diocesan	Yes
Manchester	65	1934	Diocesan	....
Springfield, Ill.	65	1930	Diocesan	Yes
Kansas City	62	1922-35	Diocesan	Yes
Little Rock	61	....	State	Yes
Harrisburg	60	....	Phila.	....
Portland, Ore.*	60	1933	Diocesan	....
Denver	59	1934	Diocesan	....
Mobile	57	....	Baltimore	Not yet
Oklahoma City	57	....	....	No
Altoona	54	....	Phila.	No
Superior	52	....	....	No
Syracuse	52	....	State	....
Covington	51	1933	Diocesan	....
Erie	50	1930	Diocesan	Yes
Davenport	49	....	....	Soon
Fall River	49	1933	Diocesan	....
Seattle	49	....	....	Yes
Wheeling	49	1935	Diocesan	....
Rockford	48	....	Chicago	No
St. Cloud	46	1929-34	Diocesan	....
Lafayette	44	....	State	No
Corpus Christi	41	....	....	No
Natchez	41	....	....	Not yet
Dallas	39	....	State	No
St. Joseph	39	....	....	Soon
Sioux Falls	39	....	State	....
Lincoln	36	....	State	....
Sante Fe*	36	....	....	Yes
Richmond	35	....	Baltimore	1936
Winona	35	1927	Diocesan	....
Concordia	32	....	State	No
Nashville	32	1928	Diocesan	....
Tucson	31	....	....	No
Des Moines	30	....	....	Not yet
Fargo	30	....	....	Soon

* Archdiocese.

† *Catholic Colleges and Schools*, N. C. W. C. Pamphlet, 1936.

TABLE III—Continued

Archdiocese or Diocese	Number of Elementary Schools†	Date of Course	Type of Course	Revision or Con- struction Under Way?
Ogdensburg	30	.....	.....	Not yet
Marquette	30	.....	.....	Soon
El Paso	26	.....	State	No
St. Augustine	26	.....	Baltimore	.....
Burlington	25	.....	.....	.....
Helena	25	.....	State	No
Wilmington	23	.....	Baltimore	No
Boise	22	.....	State	No
Bismarck	20	.....	State	No
Raleigh	20	.....	.....	No
Duluth	19	.....	State	Yes
Savannah	19	.....	.....	Not yet
Amarillo	18	.....	.....	No
Alexandria	17	.....	.....	.....
Crookston	17	.....	.....	Not yet
Grand Island	17	.....	Community	.....
Spokane	17	.....	.....	Not yet
Monterey-Fresno	16	.....	.....	Not yet
Rapid City	16	.....	State	Not yet
Sacramento	14	.....	State	.....
Great Falls	13	.....	State	No
Charleston	12	.....	Baltimore	.....
Salt Lake	7	1930	Diocesan	1936
Baker City	5	.....	Community	.....
Cheyenne	4	.....	.....	.....
Belmont Abbey	3	.....	Community	.....
Reno	1	.....	.....	.....

Table IV gives a summary of the dioceses the courses of study of which were analyzed by the writers, those that were under construction, those not available, and those dioceses where construction or revision is contemplated. The thirty-seven courses that were evaluated are indicated in the first column. In the case of the unavailable courses, the reasons for such a condition were various, including the exhaustion of the supply of printed courses and revision under way at the present time. The replies from the eighteen dioceses listed in the last column ranged from expressions of vague hopes to those indicating a possibility of fulfillment within a few years. Including these two possibilities, Table IV represents sixty-nine dioceses. Add to these the seven others (three are already included) referred to previously as using the courses of other dioceses, and we again have in the total of seventy-six a very striking indication of the trend toward

† *Catholic Colleges and Schools*, N. C. W. C. Pamphlet, 1936.

diocesan course-of-study construction and away from the use of State courses. This tendency becomes even more marked if the three dioceses using Community courses and the one which prescribes textbooks are included, giving a complete total of eighty dioceses. Evidently the diocesan school authorities, particularly the superintendents, are interested in securing diocesan courses of study.

TABLE IV. *Summary of Courses of Study Analyzed, Unavailable, under Construction, and Contemplated*

<i>Courses Analyzed</i>	<i>Courses Unavailable</i>	<i>Courses under Construction *</i>	<i>Courses Contemplated *</i>
Baltimore	Cincinnati	Duluth	Altoona
Belleville	Columbus	Lincoln	Davenport
Boston	Covington	Little Rock	Des Moines
Brooklyn	Peoria	St. Joseph	Fargo
Buffalo	Portland (O)	Seattle	Marquette
Chicago	Rochester		Mobile
Cleveland	St. Paul		Monterey-Fresno
Denver	Salt Lake		Natchez
Erie	Toledo		Ogdensburg
Fall River			Pittsburgh (Gr)
Fort Wayne			Richmond
Galveston			San Antonio
Green Bay			Sante Fe
Hartford			Savannah
Indianapolis			Sioux City
Kansas City			Spokane
La Crosse			Springfield (M)
Leavenworth			Ukrainian Greek
Los Angeles			
Louisville			
Manchester			
Milwaukee			
Nashville			
Newark			
New York			
Philadelphia			
Pittsburgh			
Portland (M)			
Providence			
St. Cloud			
St. Louis			
San Francisco			
Springfield, Ill.			
Trenton			
Wheeling			
Wichita			
Winona			

* Applies only to those dioceses which have not as yet their own courses.

IV. FINDINGS

The criteria employed in the evaluation of the thirty-seven courses of study were those established by the Stratemeyer and Bruner investigation at Teachers College, Columbia University, in 1926.³ Their investigation involved the setting up of criteria, the selection of competent judges, and the rating of 9,000 elementary school courses of study. After various points of strength and weakness of courses of study were considered, the following major headings were agreed upon:

1. Recognition of educational objectives.
2. Organization of subject matter.
3. Recognition of, and adaptation to, pupils' needs.
4. Adaptation to teachers' needs.
5. Course of study itself (mechanical features).
6. Miscellaneous, including time allotment and general rating.

Two forms were constructed, one long and one short, the former being used on obviously better courses, the latter on obviously poorer ones, as the booklist type.

This same policy was consistently followed in the evaluation of the thirty-seven diocesan courses. The above criteria were accepted, but some adjustment was made on account of the educational progress that has been made since the criteria and forms for rating were originally published. Moreover, special care had to be given to the subject of religion not only as a separate subject but also in its relation to the other subjects of the curriculum. The Catholicity of a course was judged according to evidence supplied through statements of aims, correlation, references, and activities.

The ratings that were used were both descriptive and mathematical: Excellent—5; Very Good—4; Good—3; Fair—2; and Poor—1. The general rating represents the arithmetic average of the ratings assigned to each of the major divisions. In evaluating the various courses the plan followed was to classify and evaluate as general any course that could be so classified; some were obviously individual courses and were thus treated.

The number of courses containing various subjects is shown below in Table V.

³ F. B. Stratemeyer and W. B. Bruner, *Rating Elementary School Courses of Study*, New York, Teachers College, Columbia University, 1926.

TABLE V. *Subjects Included in 37 Diocesan Courses of Study*

<i>Subject</i>	<i>Dioceses</i>	<i>Subject</i>	<i>Dioceses</i>
1. Algebra	7	12. Nature Study	12
2. Arithmetic	35	13. Penmanship	19
3. Art	24	14. Physiology	7
4. Civics and Citizenship	27	15. Reading	28
5. English	32	16. Religion	26
6. Geography	32	17. Science	5
7. Health and Phy. Ed.	23	18. Sewing	2
8. U. S. History	36	19. Social Conduct	2
9. State History	9	20. Social Science	6
10. Literature	7	21. Spelling	24
11. Music	22		

An examination of Table V reveals that there is not a single subject that appears in every course of study. The nearest approach to this is found in the case of United States History, which is included in all but one of the courses. Then follow in order arithmetic, English, geography, reading, civics and citizenship, and religion. The generally increasing emphasis on the social studies in education is reflected in this table, in the offerings in United States History, geography, civics and citizenship, State History, and social science. If all the subjects in this group are added, a total of 110 courses in the social studies is reached, a number which constitutes nearly a third of all the separate subject courses available in the thirty-seven dioceses, as is seen in Table VI below. Of the traditional four R's, arithmetic is by far represented most frequently, with reading, religion, and penmanship following in that order. Spelling, another traditional subject, is frequently found, but so too, about as frequently, are found music and art, two of the newer subjects. Perhaps a disconcerting fact is found in the position of religion in relation to the numbers of the other subjects. One caution, however, must be borne in mind. Table V merely discloses the subjects for which courses of study have been prepared in thirty-seven dioceses; it tells nothing about emphasis or time allotment given to the various courses. Presumably religion is taught in every Catholic elementary school, even if a course of instruction for this subject is not available. Nevertheless, Table V does reveal where the stress has been placed in diocesan course-of-study construction.

The number of subject courses available in the various diocesan courses study is indicated in Table VI.

TABLE VI. *Number of Subjects Included in Various Diocesan Courses*

<i>Diocese</i>	<i>No. of Subjects</i>	<i>Diocese</i>	<i>No. of Subjects</i>
1. Baltimore	12	20. Louisville	8
2. Belleville	11	21. Manchester	13
3. Boston	8	22. Milwaukee	9
4. Brooklyn	14	23. Nashville	6
5. Buffalo	14	24. Newark	8
6. Chicago	10	25. New York	9
7. Cleveland	8	26. Philadelphia	10
8. Denver	13	27. Pittsburgh	10
9. Erie	7	28. Portland	18
10. Fall River	13	29. Providence	17
11. Fort Wayne	8	30. St. Cloud	6
12. Galveston	12	31. St. Louis	10
13. Green Bay	2	32. San Francisco	8
14. Hartford	5	33. Springfield	11
15. Indianapolis	15	34. Trenton	15
16. Kansas City	14	35. Wheeling	9
17. La Crosse	11	36. Wichita	15
18. Leavenworth	14	37. Winona	11
19. Los Angeles	2		

An examination of Table VI discloses the fact that the number of subjects for which courses have been prepared in the thirty-seven dioceses ranges from two to eighteen. Thirty of the dioceses have courses for eight or more subjects. Again, a caution must be observed. This table would lead to a faulty judgment if the reader concluded that those dioceses that have the largest number of subjects represented are necessarily doing the best work in course-of-study construction. Such may not be the case. All the detailed information on this point cannot be included here; suffice to remark that several dioceses that so far have only a few courses prepared are doing excellent work in this field of endeavor.

Table VI may give an incorrect impression in another way, if the reader is not careful in interpretation. The number of subjects in certain dioceses is unusually high, although the courses are very incomplete and poorly done; whereas several dioceses do not have courses available for a large number of subjects, but those that are prepared give evidence of work of a very high order. Moreover, in several cases the courses of study include

the work of the sub-primary or kindergarten departments and a few subjects of secondary grade where the junior high school organization is in effect. All these exceptional cases, however, do not weaken the representativeness of the data included in Table VI; they are pointed out merely to safeguard the reader from rash interpretations.

A few words may be added with respect to make-up and other miscellaneous details of the courses of study that were analyzed. Practically all these courses are productions of the last five or six years. Twenty-two courses and parts of three others were issued in or since 1930. During the five years preceding 1930, eight courses and parts of two more were constructed. Four were issued previous to 1925, one of these being before 1920. One course and parts of two others have no date specified.

In the matter of arrangement of the courses there was found to be little uniformity. Two dioceses issue their courses in three sections: primary, intermediate, and higher. Eleven dioceses have all subjects for all grades bound into one volume. Separate subject volumes are issued by two dioceses, separate grade sections by two others. Loose-leaf binders are used for two courses, looseleaf sheets only for four others, and merely loose pages for three more. The eleven remaining courses are combinations of these various forms. Ten of the eleven one-volume courses are arranged by subjects rather than grades. Three-fourths of all these courses are printed and bound, or in looseleaf form. This condition differs from the recent tendency in the construction of public school courses of study. Harap found that for the first time there were more mimeographed (53 per cent) than printed (47 per cent) courses issued.*

To present detailed ratings of each of the thirty-seven courses would consume more space than is available here. All that can be done is to summarize the general ratings that are based on a careful and detailed analysis. These general ratings are found in Table VII.

* Harry Harap, "Survey of Courses of Study Published in the Last Two Years," *Journal of Educational Research*, Vol. 28, p. 651 (May, 1935).

TABLE VII. *Summary of Ratings for Thirty-seven Diocesan Courses of Study*

Items Rated	Number of Dioceses with Rating					
	Excellent	Very Good	Good	Fair	Poor	Total
Course as a whole.....	3	7	13	8	6	37
Objectives.....	5	13	8	4	4	34
Subject matter.....	6	6	11	7	7	37
Pupil needs.....	4	6	9	9	5	33
Teacher needs.....	1	6	11	10	9	37
Mech. make-up.....	4	10	15	8	0	37

For obvious reasons the names of the various dioceses cannot be attached to the courses receiving these evaluations.⁵

Table VII discloses that only three of the thirty-seven courses were rated as "Excellent"; seven as "Very Good"; thirteen as "Good"; eight as "Fair"; and six as "Poor." With respect to objectives, it will be noted that three of the courses listed no objectives whatsoever, whereas more than half of those that did list them received a rating of "Excellent" or "Very Good." Ratings for organization of subject matter tend to the lower end of the scale, and those for pupil needs are even lower, with four courses making no specific provision at all for this feature of courses of study. The lowest ratings are found for teacher needs, and the highest for mechanical make-up. To put the general interpretation a little differently, it may be said that about three-fifths of the thirty-seven courses received a rating of "Good" or above, but that less than one-third received a rating of "Very Good" or "Excellent." Furthermore, the general ratings are raised high by the high evaluation given the feature of mechanical make-up. It is obvious that it would be more important to have effective organization of subject matter and better provision made for pupil and teacher needs than to have a course of study in good mechanical arrangement.

V. SUMMARY AND CONCLUSIONS

The purpose of this study was twofold: (1) to discover the general status of course-of-study construction in the various

⁵ A school official in any diocese who is interested in the evaluation of the course of study of his diocese may secure this information by communicating with the writers.

dioceses of the country, and (2) to evaluate the available diocesan courses used in the elementary schools. Replies to the original inquiry were received from every diocese in the United States. It was discovered that diocesan courses of study are used in fifty-six dioceses; Community courses, in three dioceses; State courses, in seventeen dioceses; and thirty dioceses did not specify the type of course employed. Altogether thirty-seven courses of study were made available for evaluation, these courses being employed in forty-seven dioceses.

Diocesan courses of study are provided especially in those dioceses that have large numbers of elementary schools, but there are noticeable exceptions to this generalization. Construction of diocesan courses has been particularly predominant in recent years; revision of courses has also been carried on widely during this same time. There appears to be rather widespread interest among diocesan school authorities to continue this movement; only one or two definitely contrary opinions were expressed in this regard.

Courses of study were found prepared for twenty-one different subjects. Of this total, United States History appeared most frequently, this subject being in every diocesan course except one. Arithmetic occupied second position; whereas the subjects appearing least frequently were sewing and social conduct. The important subject of religion occupied the sixth position.

It was disclosed that there is a wide range in the number of subjects included in the various diocesan courses, this being from two to eighteen. The majority of the dioceses have prepared courses in more than eight subjects.

Three of the thirty-seven courses of study received a general rating of "Excellent"; seven of "Very Good"; thirteen of "Good"; eight of "Fair"; and six of "Poor." The courses taken as a whole are best constructed from the point of view of mechanical make-up, and they are poorest with respect to making provision for satisfying teachers' needs.

This initial piece of research in this field has served to suggest a number of other research projects which might profitably be undertaken. Some of these would include the following problems:

1. An analysis and evaluation of objectives listed for particular subjects.

2. Grade placement of topics in particular subjects with special reference to possible omissions and overlappings.
3. A detailed analysis of the offerings of the seventh and eighth grades as these offerings bear on the question of the reorganization of elementary education. The ideal is a shortened period of elementary and a longer period of secondary education. How can the curriculum be adjusted to attain this ideal?
4. Time allotments for various subjects in different diocesan courses of study.
5. The effectiveness with which the general objectives of Catholic elementary education are being broken down into workable particular objectives for particular subjects.
6. The extent to which the activities movement has progressed in organizing elementary courses of study.
7. The tendency with respect to fusion courses, as in social studies and religion.

In conclusion, the writers would like to raise the issue of whether a plan might not be evolved whereby sensible economies might be effected and better results secured in the construction of courses of study for Catholic elementary schools. It should be obvious that to produce satisfactory results in this field of educational work much talent, money, and time are required. Is it necessary for each diocese to embark on such a program quite independently of others, particularly neighboring dioceses? Some instances were found where dioceses used courses prepared by other dioceses. Might not this idea be made more definite and more positively cooperative? Arithmetic in New York should not vary much from arithmetic in New Mexico, or English, or citizenship, or, most of all, religion, to cite a few subjects. Of course, adaptation must be made to local conditions and individual pupils. But minimum essentials must also be cared for. Neither are present courses of study, formulated by individual dioceses, noteworthy for their adaptation to pupil and teacher needs. Centralization and standardization are undesirable in many phases of school work, but they are equally desirable in other phases. Is not the construction and revision of courses of study for Catholic elementary schools one of the divisions of school work that would profit by more standardization?

BERNARD J. KOHLBRENNER,
SISTER MARY LEON ALBIN.

THE POET OF THE HABITANT¹

Many years ago, in the Northland, I occasionally aided a confrère who had several lumber camps within his ecclesiastical bailiwick (it was really a mission without definite boundaries), which he could not easily reach; and on this particular occasion he was disinclined to venture forth, as he insisted that he was unable to understand the "peculiar French" of the Canadian loggers employed by the manager of the Botwoodville Lumber Company.

This jaunt of mine was rather romantic (and quite tiresome), as it was somewhat lengthy—more than two hundred miles—and was made partly in the cab of an asthmatic locomotive and partly on a bob-sleigh rather heavily laden with camp supplies. On arrival I found almost half the loggers suffering from diphtheria, quartered in a shanty which served as a hospital. After ministering to them as best I could under the circumstances I was invited to the messroom, where I found some seventy or eighty lumberjacks jabbering away as only Canadian lumberjacks can. After a substantial meal I was entertained with performances on the fiddle, stories (many of them of ancient vintage), and recitations, one of which was "The Wreck of the Julie Plante"—the poem which revealed to Canadians the genius of William Henry Drummond—"The Poet of the Habitant." The poem was recited by a very interesting young fellow who hailed from the neighborhood of the supposed scene of the wreck, Lac Sain-Pierre.

In this humorous effusion you have an illustration of the speech that in those days was not uncommon in certain sections of Lower Canada. It must not be inferred, however, that such jargon was characteristic of all the *habitants* in the Province of Quebec. This suggests the question: "Who are the habitants?"

A well-known Canadian historian, Pierre-Georges Roy, will answer the question for us. In an article in the *Catholic Historical Review* he says:

L'habitant était celui qui prenait une terre, se fixait dans la colonie (La Nouvelle France) et comptait y laisser sa vie. A l'encontre des employés de la traite, des fonctionnaires civiles, des militaires, il faisait du Canada sa patrie d'adoption. Il vivait

¹ See page 436 for a short sketch of the writer of this article, Rev. Dr. P. W. Browne, who died July 15, 1937.

sur la terre et y mourait. Toute sa vie se confinait dans sa famille et sa paroisse. Tout se passait pour lui autour de la maison et autour du clocher.

Such was the *habitant* of the elder day. Now for the *habitant* of more recent days: The *habitant* is a survivor of the *ancien régime* in Canada and is one of the most picturesque types within its broad expanse—a type, unfortunately, that is being rapidly shorn of its quaintness and originality. Within my own recollection remarkable changes have taken place in many sections of French-Canada; the *bottes sauvages* and the homespun *capote* have yielded place to cheap footwear that is supplied by local factories, while the kirtle and the linen coiffure, which lent grace and dignity to the womenfolk, have been largely supplanted by costumes supplied by the department store.

To understand what the *habitant* is (or was) it should be recalled that Canada is by no means a land of yesterday, for there is a continuity between the facts of the present Canadian story and those which marked great dynastic changes in a late period of European history. There, the venerable France of pre-Revolution days still survives, and largely within the Province of Quebec is found nearly all that remains of a race that ceased to exist in France after the days of the *Roi-Soleil*. Along the banks of the mighty St. Lawrence and in the interior forest-lands, from Nova Scotia to Vancouver, the signs and tokens of an old civilization are apparent in the language and manners of the people. The French-Canadian hamlet, in all but its material structure, is the peaceful paroisse of Normandy, Brittany, or La Garonne. To quote M. Roy:

Quels beaux souvenirs évoquent dans l'esprit ces deux mots: la paroisse et l'habitant canadiens! . . . Voilà pourquoi elle (la paroisse) occupe une place prépondérante dans l'histoire de la Nouvelle-France. Elle a été le rempart de la foi, de la langue et des traditions, la pierre angulaire de l'édifice national: elle a sauvé la race.

The so-called *patois* of Canada is the vernacular of the days of Louis Quatorze; and the *habitants* possess the physique, the *taille*, and manliness of a people who perished in France through the passions of the Revolution and the wars of the Empire. They are a hardy and prolific race, with most of the virtues of the

ancien régime and few of the vices of modern Gaul. They are thrifty, temperate, self-reliant, an immense power in this new land, full of cohesive and expansive energy, and adroit to wrest to their own advantage the free political institutions which possibly they, of themselves, never would have initiated or adopted. They are a vigorous stock, and there is no sign of decay in the type they reproduce. Intellectually, they are keen and rapid of perception, most economical, intensely conservative, profoundly attached to their religion (they are practically all Catholics), and wedded to old customs. Their wants are few, and it may justly be said of them what Goldsmith sang of the Irish peasantry of his day:

"Their best companions, innocence and health:
Their best riches, ignorance of wealth."

We again quote Pierre-Georges Roy:

... Les anciens Canadiens menaient une vie vraiment patriarcale. Unis par la même foi, soutenus par la même espérance, animés d'une même charité, ils formaient dans la paroisse comme de petites communautés, où régnait la paix et le bonheur. La pratique des devoirs religieux s'alliait chez eux à une grande simplicité de vie. Lorsque vinrent les jours de deuil, c'est leur amour du clocher paroissial, leur attachment au clergé, qui les sauva. Passés sous une domination étrangère, ils se retirèrent à l'écart sur leurs terres, ils se mirent au travail avec confiance. Ils gardèrent jalousement leur foi, leur langue, leurs traditions, et, tout en étant fidèles à la nouvelle allégeance, ils conservèrent l'empreinte qu'avait laissée en eux la vieille civilisation française.

Hospitality is an outstanding feature of the French-Canadians; when you enter a home you are treated to the best the house affords, and your wants are forestalled in a manner that will surprise you. They are sensitive, and especially touchy regarding everything that pertains to their race; but convince them that you share their views, and they become warm friends. This fact will perhaps explain why Drummond, "The Poet of the Habitant," was so highly appreciated by them. He knew them as few others did, was most sympathetic towards them, and he had the magical gift of making them live anew in his poems.

William Henry Drummond was born at Currawn House, Mo-hill, Co. Leitrim, Ireland, April 13, 1854, and in early years lived

for a while at Tawley, a small hamlet on the northwest side of the Bay of Donegal. His father, a member of the Irish constabulary, was an enthusiastic angler, and the youthful William Henry was a constant companion during fishing excursions to the Donegal streams. It is said that the youthful angler learned his first lessons in "the art of the gentle Isaak Walton" from Lord Palmerston, who had a country-seat in the vicinity of the Drummond homestead. Those early associations were paramount among the influences which developed in the future poet the keen spirit of sportsmanship which characterized him in later years. His father was deeply versed in Irish folk-lore; and before William Henry knew his letters he had made a lasting acquaintance with many stories of early Irish life—he was ever a thorough-going Irishman. He received a rudimentary education at Mohill under the tuition of a "hedge schoolmaster," Paddy McNulty, for whom Drummond always entertained the greatest affection, and shortly before his untimely death Drummond was planning to return to Ireland and erect a fitting monument to the old rustic teacher who had guided his first steps to Parnassus.

The Drummond family came to Canada in 1864 and located in Montreal, where William Henry was placed in high school. After completion of the high school course he learned telegraphy, and then became an operator at Bord à Plouffe, a small station near Montreal. Later he went in a similar capacity to Saint Eustache, a somewhat larger village, in the County of Deux Montagnes. While there he entered enthusiastically into the life of the community and became intimate with several villagers who had been identified with the Papineau uprising in 1837. Thus he became familiar with several *voyageurs*, such as Johnny Courteau and Joe Montferrand, whose memory he has preserved in soul-stirring poems.

Having spent several years at telegraphy, Drummond returned to Montreal and studied medicine at McGill University. On the completion of his medical studies Dr. Drummond located at Stornaway in the Eastern Townships, where the inhabitants were an aggregation of French-Canadian *habitants* and Scottish Highlanders, with a sprinkling of Irish farmers.

Here he remained as a country practitioner for several years, beloved by the whole countryside. He came into frequent con-

tact with an interesting *clientèle*, many of whom became in later years portraits for delineations. After retiring from Stornaway Dr. Drummond became professor of medical jurisprudence at Bishop's College, but continued the practice of his profession in Montreal, where he was "everybody's friend" and was especially beloved by the poor, to whom he proved to be a ministering angel in time of need or distress.

In 1896 he abandoned the regular practice of his profession and became associated with his brothers, Thomas and George, who had become infected by the mining fever and had acquired extensive mining properties in Northern Ontario. This the doctor did, so we are told, from a long-felt desire to get away from the hurly-burly of city life. He was an ardent lover of nature, and the "call of the wild" appealed to his sportsmanlike instinct. He spent much time among the miners on the Drummond claims, and he took great interest in their welfare, not only professionally but socially, and did much to improve their condition. In March, 1907, there was an outbreak of smallpox at Cobalt, in the mining center, and the doctor, contrary to the advice of his friends, insisted on ministering to the stricken; he did so at his insistent request. When the epidemic had abated, about a month later, Dr. Drummond was stricken with paralysis, and he had paid the penalty of his zeal, and had given his life for suffering humanity.

The news of his death under such circumstances brought grief to thousands, for all classes knew, loved, and admired the noble-hearted "Poet of the Habitant!" His death evoked such a spontaneity of mourning as has been rarely witnessed in Canada, and on the day of his funeral, grief found expression in tributes in every town and hamlet through which his earthly remains passed while being conveyed to Montreal—his second home—which seemed as if its heart strings had been sundered.

He sleeps his last sleep on the summit of Mount Royal; no lover of Canada could desire a more fitting resting-place. From the graveside of the dead poet, one has outstretched to view—northward the Laurentides which cast their shadows at eventide on the shining expanse of the Ottawa, southward flows the majestic St. Lawrence, with a distant prospect of the Green Mountains which during early professional years were a picturesque background to Drummond's vista in the Eastern Town-

ships. A Celtic cross marks his grave, and bears the inscription from his own favorite poem—"A Child's Thoughts,"

"The shadows pass, I see a light,
O morning light, so clear and strong,"

with the following lines of Nita Higginson Skrine ("Moira O'Neil"):

Beauty's a flower,
Youth's for an hour,
But love is the jewel that wins the world.

How admirably these lines sum up the appealing character of "The Poet of the Habitant!"

Dr. Drummond was a man of splendid physique, and the possessor of more natural gifts than fall to the lot of the average man. Reared in a religious environment, he was ever tolerant of the religious convictions of others, and frankness and honesty of purpose mirrored the aspirations of a gentle nature which expressed itself in a *naïveté* that was almost infantile. He always called a spade, however, but under the appearance of seeming brusqueness was hidden a heart whose sympathies were boundless! He was sensitive to such a degree that it grieved him to think that any word or action of his would cause pain to others. He was remarkably domestic, and his love for children was proverbial. As a medical practitioner it is said that his very presence in a sickroom seemed to shed rays of his own geniality and strength on his patients. Children loved him intensely. Once a little child whom he attended during a serious illness said to her mother: "Mamma! I always feel better when the Doctor is here; why can't he stay all the time? He is like a big Newfoundland dog. Oh! I love him so much; he is so good." Similar stories of Drummond might be told of many such visits.

He was an omnivorous reader; but, oddly enough, he, though poetic in his every fiber, was not an admirer of some of the poets whom the world generally regards as "great," and his favorites were poets of nature and the champions of manly life. He was especially fond of Walter Scott, Wilfrid Campbell, and was an ardent admirer of the poems of Moira O'Neil, the "Poetess of the Glens of Antrim," delighted in the manly poems of Henry Newbolt, and was ever insisting upon the moral taught by Newbolt's inspiring, "Play up, and play the game."

Drummond was passionately fond of music, particularly patriotic songs, and it is said whenever anybody was looking for a job at Cobalt, where the Drummond mines were located, he was asked by the doctor if he could sing or play the fiddle; if the applicant could, there was always a job available.

Drummond was a man who did not realize his worth. He was not a professional "man-of-letters" and had none of the affectations of the class. He was in nowise shy, self-conscious, or retiring. Somebody once wrote of him: "Imagine a St. Francis, six feet in his stocking feet, with just a tinge of brogue, a good hand with a fishing-rod, an expert in most of the accomplishments of the wood and the wave, and you will have some notion of what manner of man Drummond was."

He could never have been a politician. He was too deeply interested in individuals, and races, to care for factions, and he could never have succeeded in hating some people in public, and for public reasons (as some politicians do), when he esteemed them in private life. Hence it was that in a country noted for its vigorous party spirit Drummond's gentle nature was not affected by the political storms and disputes of the hour.

His business was not that of a writer; but he never would have given as an explanation of his literary achievements that was once given by a dramatist during a visit paid to him by Voltaire, who wanted simply *to be regarded as a gentleman*. Drummond was, as he used to say, "just a physician." Yet he never made medicine merely a "business," as too many wielders of the scalpel unfortunately do, and during an extensive and brilliant professional career money-making was not his aim. He was especially generous of his services to those in distress, and he gave of them freely to many who were unable to find the wherewithal to pay for medical attention. It was not an unusual occurrence for Dr. Drummond to meet an unfortunate cabby or laborer in the streets of Montreal who was not "feeling just right," prescribe for him then and there, and all was done "for God's sake and the satisfaction of doing a kindly act for somebody in need."

He never wrote a poem for a purpose; he wrote merely to satisfy an urge and, at first, with no thought of publication. His poems, usually published in newspapers and periodicals, were well known throughout the Dominion long before the author was persuaded by his wife, a brilliant literary woman, to allow them

to be published in an authorized Collection. In 1896 Thomas Drummond took this Collection to New York and submitted the poems to the famous humorist, John Kendrick Bangs, who was immediately struck by their originality, and they were submitted to Harpers, who declined to accept them, for publication. They were then submitted to Putnam's Sons, who also declined them. Thereupon, at the earnest solicitation of friends, Dr. Drummond published them personally. The first volume—*The Habitant*—appeared in 1897, and immediately took the public by storm. Later, when he offered his other volumes—*Johnny Courteau*, *Philorum's Canoe*, and the *Voyageur*—they were snapped up at once, and the author was lionized by the reading public everywhere in the Dominion.

Drummond's poems may be divided into two categories: (1) English Poems, and (2) "Dialect" Poems. His English poems are certainly possessed of singular merit; but, had Drummond written nothing else but these, he never would have been hailed as "A Columbus of a new land of song," would not have risen to the pinnacle of fame, or enjoyed such widespread popularity. Whilst they all breathe a spirit of genius, "Madeleine Verchères" and "The Grand Seigneur" are of distinctive merit. Both have a historic setting and are reminiscent of stirring episodes in Canadian history. "The Dublin Fusileers" is perhaps more appealing to the English reader; it is illustrative of Drummond's patriotism and Celtic enthusiasm. Usually, war songs are mere exhibitions of hatred and angry feelings, but Drummond's poem is not of this sort; it is an illustration of a theme by a singer who chants the exploits of his race, but who, in extolling them, knows how to render justice to a fallen foe. "Memories" and "A Child's Thoughts" are simple but most pathetic, and breathe the aspirations of a noble soul.

Drummond's mastery in the poetic field is always in evidence in what writers who know little of the *habitant* term "Dialect" Poems. This designation, though customarily used to differentiate the poetic writings of "The Poet of the Habitant," is not accurate. Dialect has a direct relation to an existing language, while the Drummondian medley is but a *mélange* of mispronounced words and incorrect accentuations arising from imperfect knowledge of one's national language and slim acquaintance with an acquired tongue, in which the *habitant* is made to

speak broken English so naturally that pathos and humor are heightened rather than obscured by its oddities. The mode of speech which Drummond puts into the mouth of his characters is acquired only by the ear and is heard only among people who have little education. He found this jargon among the country-folk, who used it in every-day conversation whenever they tried to express themselves in English. If he had attempted to present the *habitant* otherwise, the picture would have lost its original coloring. If he had essayed to give us a picture of the "Bateese" type, or "My Boy Dominique" in Tennysonian English, or in the homely language of Longfellow, the effect would have been grotesque; and there would have been a strange disparity between the heroes and their language. Drummond himself explains why he elected to present his characters as he did:

Having spent my whole life amongst French-Canadians, I have learned to love and admire them. I know there are many who know the French-Canadian of the cities; but they have not had the opportunities to study the *habitant* as I have had. I have undertaken to depict certain types, and I think the best means of attaining that end is to permit my friends to relate their stories in their own way, as if they were addressing an English auditory, who had no acquaintance with the French language.

He desired to give an exact portrait of the *habitant* and, consequently, introduces him in the language which he would have spoken; hence Drummond's portraits are living, suggestive, true.

The descriptive portions of Drummond's poetry are colored with nature's own tints. We seem to see rise before our mental vision the rugged mountain-side, see the lofty pines wave their hoary branches, and vision the morning sun as it bursts in splendor on the bosom of the lake; we seem to feel the freshness of the woods, and the delicate odors of the forest dilate our nostrils. When we read some of his poems there comes the desire to leave behind the grimy city and get out with the denizens of the wild. "Leetle Lac Grenier" (incomparable in its appeal) and "My Leetle Cabane" (delightful in its suggestiveness) are the singular impressions that are fixed in the minds of people who live close to the heart of nature.

Drummond's poems are not dreams; he was not a visionary, but a keen, impressionable observer. His characters are taken from real life. He knew the little gamin "Bateese," who loved

to play lumberjack with his old grandfather "aroun' the kitchen stove," or "chasin' de hen aroun' de place," as well as he knew the bully of the lumber camp, strong as an ox, but always ready to raise a row or risk his life to save a comrade. The old farmer proud of his "beeg famlee" was a character with whom Drummond rubbed shoulders for years at Saint Eustache. The sprightly country doctor whom he describes was an intimate associate; and he was a friend and admirer of "The Curé of Calumette," a beloved soggarth of the Eastern townships, who could handle a pair of oars like a riverman, but was withal a devout and devoted priest whose first care was the welfare of his parishioners. The description of the young habitant who "goes on de States" and returns pompously some years later—John B. Waterhole (erstwhile Jean-Baptiste Trudeau)—is admirably delineated in what is perhaps Drummond's most facetious poem, entitled "How Bateese Came Home!" Formerly the first thing an ambitious young French-Canadian did after coming to the United States was to *Americanize* (?) his name—for example, Thomas Boileau was transmuted to "Tom Drinkwater," Jacques Vachon, became "Jim Cowan," and Joseph Bois, was changed to "Joe Woods," and the language of the aspiring *habitant* was a curious admixture of massacred English and very bad French.

The emotional faculty—greatest evidence of a poetic temperament—was strongly accentuated in Drummond, and in the poem "Pelang"—considered by many to be the best of his poems—is very apparent. Again, in "The Hill of St. Sebastian," he puts into the mouth of Toinette the sympathetic longing for "the dear old home far away." His humor breaks out spontaneously in such poems as "The Wreck of the Julie Plante (my introduction to the "Poet of the Habitant"), "Mon Frère Camille," and "Pride and Prejudice."

Drummond was a supreme artist of small details, in association of ideas, and was almost infantile in choosing simple subjects. This in nowise detracts from his supreme talent. Somebody says: "If children could write their impressions they would write incomparable poetry." Is it not Macaulay who says? "Whosoever wishes to become a poet must first become as a little child."

Drummond was an enthusiastic Canadian, and his most ardent

desire was to bring about closer relations between the French-Canadian and his English brother. He respected the patriotic loyalty of the descendants of the *ancien régime* and extolled them whenever occasion came. In "Pioneers" and "Pro Patria" there is an exhortation to peace and good-will in almost every line.

Yet he was Irish always, in conduct and in sympathy; and some of his choicest poems were delivered at Irish gatherings in Montreal; it is remarkable that he made his last public appearance at an Irish celebration in his beloved "second home" on St. Patrick's Day, 1907, when he recited his stirring ballad, "We're Irish Yet."

Drummond occupies a unique place in Canadian literature. True, other Canadians have written enthusiastically of their native land, but in their writings there is something lacking of the freshness and vigor of "The Poet of the Habitant." He has been to Canada what Bobbie Burns was to the Scottish highlander; James Whitcomb Riley, to the Indiana farmer; Thomas Nelson Page, to the colored folk of the Old Dominion; George W. Cable, to the creoles of Louisiana. Like these, Drummond reproduced his models with fidelity; he makes us think as they thought, makes us weep with them in their sorrows, and laugh with them in their seasons of joy. He had the rare faculty of being a finished artist; and the peculiar language he employs has in nowise marred the impression of truth that stands out vividly in his characterizations and descriptions.

P. W. BROWNE.

INCULCATION OF IDEALS: AN OBJECTIVE IN CHARACTER EDUCATION FOR THIRD YEAR HIGH SCHOOL STUDENTS

NEED FOR CHARACTER TRAINING WITH EMPHASIS ON IDEALS

To the Catholic educator character education is not new. Inaugurated by the Master Teacher nineteen hundred years ago, it has down through the ages constituted the ultimate *raison d'être* of the Catholic school. The conduct of man's life, not merely his intellectual culture, his way of living, not merely his earthly progress, has ever been the chief concern of the Church in the establishment of her schools. In a word, Christian character formation has been the cherished goal toward which have been directed all the personal sacrifice, all the labor, and all the huge expenditures of money made by Catholics over the whole world and at all times.

Since, then, the existence and purpose of the Catholic school has been and is to build Christian character; have not Catholic educators become masters in the art? Are they not achieving eminently satisfactory results? Is there any need for greater or more specific attention to this phase of Catholic education? Paradoxically, the answer to all these questions is affirmative. In the aggregate, results of the character education program of the Catholic school have been gratifying, indeed. Yet, as in every other human institution, improvement is always possible. Not all the products of the Catholic school bear the impress of a character training discipline. Not all Catholic teachers have been successes in this part of their work; not all have been imbued with its importance. As to the need for attention to this aspect of Catholic education, it is safe to say that it was never greater than at the present time. With the onrush of the tidal wave of the "new morality," the ever-increasing infiltration of pagan ideas through every conceivable medium, from which pagan consequences are bred so brashly and so excessively, our young people need the firmest leverage if they are to withstand the onslaughts made upon their virtue, if they are to restrain themselves in acceptable ways, if they are to hold fast to the glorious heritage that is theirs. Indeed, character education is imperative today. And if the training is to be an effective anti-

dote to the poisonous pagan atmosphere that envelops youth, the program must be carried on with more extensive vitality. Ideals must be set up that are enduring and compelling, standards and sanctions for conduct that will be uncompromisingly followed. This postulates that Catholic teachers must go about the fulfillment of the obligation with all the zeal, all the earnestness, and all the science of which they are capable.

While the process of character formation is and should be a continuous one, nevertheless one period in the young person's life is peculiarly and distinctly suited for its special emphasis; namely, the Junior Year of high school. The average third year student's age is sixteen. Just at that time boys and girls are becoming agitated over their own personal problems, they are often doubtful which way to turn, which hero to imitate, which standard to follow. Consequently, at this critical period especially they need the influence of a noble example, the powerful beacon light of a high ideal. Therefore, specific attention to the inculcation of ideals seems tremendously important; so necessary, in fact, that the writer purposes to focus the work of the entire third year religion class as well as the correlative work of other subjects and the extra-curricular activities upon this objective.

GENERAL PLAN OF THE PROGRAM

Since following a planned program ought to achieve more gratifying results than the entrusting of the objective to the more or less fluctuating interest and ingenuity on the part of the teaching staff, the writer proposes a plan such as the following:

First, to select as the subject of study for the third year Religion class the "Life of Christ," using as a text that greatest and most human document of His Life, *The New Testament*.

Secondly, to correlate with the study of the Life of Christ the study of the great human models, the Saints (canonized and uncanonized), whose lives are proof that Christ's Life can be imitated by mere men. This correlation will be effected chiefly through the English classes, by the selection and listing for reading and report of as many as possible of the excellent, *vitalized* biographies of the Saints that are coming from the pens of our best modern authors—"Lives" that cannot fail to appeal to the adolescent.

Thirdly, to assign one period a week for study and clarification of terms and methods to be used in connection with the character building program, and for student personal examination and checking by means of character charts, questionnaires, or other means.

Fourthly, to lead teachers, class sponsors, and student advisers to strive consciously through every avenue of approach—curricular and extra-curricular—to provide the students with opportunities for practicing the particularly desired virtues and for visioning life's possibilities.

Stated thus briefly, the plan would necessarily require for unification of effort among the teachers in the school much greater elaboration of details. Further elucidation in this paper will indicate reasons for its proposal, and certain ways of carrying it out.

THE IDEAL-INFORMING SUBJECT MATTER: CORE AND SUPPLEMENTARY

Since the first step in character training is to "lay before the child the best and noblest ideal,"¹ we can certainly do our young people no greater favor than to give them daily contact with the personality of Christ our Lord. Adolescents are hero-worshippers. Study of Christ's life cannot fail to capitalize this characteristic. It will manifest Him to them as the greatest model of idealism; in His personality they will find all there is of beauty, of charm, of nobility. Study of the "human" Christ (always, of course, with Divinity in the background) cannot help making a living appeal to youth. Application to one or two traits only will suffice to show the possibilities.

Students, youthful as they are, will already have experienced that to do right, courage is needed. They will have found out how much mettle is sometimes required to say "no"; how much, to speak the truth in spite of everything; to suffer slights from friends without retaliation; to keep on working at their school tasks in spite of failure and disappointment. Christ will show them the way. In every situation demanding courage, they will find Him the gallant Man, the fighting Man, the Man most persevering, most dauntless, most challenging. They will see Him gallantly defend the honor of His Father's House; dauntlessly enter Jerusalem, the city of His death; they will find Him calm

¹ Ernest R. Hull, S.J., *The Formation of Character*, p. 163.

in the face of danger—on the lake; during the night before His death. His whole life will enfold itself to them as a courageous drive to accomplish one purpose; His crucifixion, an ultimate challenge to the world. Students' study and contemplation of this one phase of Christ's personality cannot but be fruitful in many virtues and attitudes: courage in "daring to be different"; willingness to serve others without "counting the cost"; perseverance in the face of difficulties; full appreciation of the ideal of achievement, of mastery, of thoroughness in whatever they attempt, be the task ever so irksome, the odds ever so opposing—these and others, at least some would be influenced to attain.

Then, too, youth yearns for friendship. Christ, if they come to know Him, will exemplify to them all the qualities of true friendship—its sympathy, generosity, genuineness, amiability, charm, helpfulness. No painful experience in their lives can fail to find its counterpart in His. Study of His behavior when He was unfairly treated, lied about, snubbed, ignored, insulted, misunderstood, will show Him as the "Way" to pattern their conduct in any such situations. They will find Him a charming friend. His manners, His consideration of others, His sincerity, His magnetism, will draw them to Himself. Studying Christ thus reverently and devoutly, they will come to approach Him as their loving, devoted Brother or as an amiable, generous Friend. That attained, Christ must grow upon them as the ideal of all they admire. If high school boys and girls, being thus brought into daily contact with Jesus Christ, are truly inspired with His beauty and strength, we need have no fear, for they will possess ideals of personal worth and achievement such as Christ Himself would have them strive to attain.

Study of the great Life Drama of our Blessed Lord cannot, of course, be made without a study of the peerless heroine, Our Lady. Her problems and difficulties and her ways of meeting them will be of interest especially to girls. Her lustrous virtues, her shining example, her magnetic attraction, will appeal to all. In truth, Mary's life in all its phases—as a little girl, as maiden, mother, matron, housewife, neighbor; her privileges, mysteries, sorrows, joys, glories; her association with the apostles, the early church, Christ's friends, the poor—could constitute, as the Christian Brothers indicate "a whole course in itself."²

² Brothers of the Christian Schools, *Religion Outlines*, p. 55.

With respect to the use of the *New Testament* as the text for the course, some teachers may express objection. They may prefer a Life of Christ, such as, for example, Archbishop Goodier's *The Public Life of Jesus Christ*, or Mother Loyola's *Jesus of Nazareth*, or that most gripping and fascinating Life entitled *Who Is Then This Man?* by Mélanie Marnas. Before making a choice they wold do well to ponder this statement: "There has never been a Life of Christ that is superior to the New Testament. There never will be one."³ If further conviction is necessary, the cogent reasons advanced by Father Russell⁴ ought to settle all doubt.

As shown in the plan, the connecting link with Christ's Divine-Humanity is the "human-humanity" of the Saints. Therefore, students in this third year class are to form a rich acquaintance with the school of the Saints to learn how they, as fragmentary or partial types, imitated the prototype, Jesus Christ. This is to be accomplished through extended concentration on biography in the English class. Carefully selected reading lists, with good modern biographies of the Saints, will be given students. Certain "Lives" are to be assigned for general reading and class report, so that full analysis of characteristics may be made. A comprehensive list, sufficiently annotated so that students might exercise some degree of choice, would provide material for all supplementary reading. No suggestion of a possible technique to be followed would seem better than that offered by the Christian Brothers in their *Outlines*:

Study some saints in STORY only. Study others in INCIDENTS only. READ about some of the others. Make exhaustive PROJECTS of the study of some. Study some in picture for background. Use research on some not well known.

With some make a valuation of their work. Study others in the economic revolutions they caused; others in the educational, political, social, ecclesiastical, moral revolutions they caused.

Show their contributions to progress, morals, art, literature, thought, inspiration, sociology, science, human welfare, right thinking, justice, public safety, national life.⁵

These suggestions open avenues of approach suitable to the

³ *Ibid.*, p. 63.

⁴ W. H. Russell, "The New Testament as a Text in High School Religion," *The Catholic Educational Review*, XXVII (September, 1929), pp. 385-401.

⁵ *Op. cit.*, p. 55.

varying capabilities of teachers, as well as the varying capacities of the students. Above all, they indicate excellent possibilities of showing the Saints such as they were, human beings who achieved the attainment of life ideals. Care, of course, must be exercised in the selection of the biographies. In many of the older books, edification obtrudes itself as the sole aim. In the newer, the Saints have been taken down from their pedestals and are shown as men or women like ourselves—"tempted, striving, defeated, rising, winning."⁶ Such books as Katherine Mullaney's biography of St. Theresa have the right tone. It is not Theresa, the austere saint in stone, but Theresa of Avila, the "woman," that is shown in this delightful little volume. When the saints are thus shown as human beings, with their foibles and their faults, their preferences and their prejudices, their mental, temperamental, physical, and social advantages and disadvantages, they become for all of us, and above all, for the adolescent boy or girl, a magnetic force stimulating emulation.

In thus making a detailed study of the Lives of the Saints, individual students will be more attracted by certain types than by others. Discussion with the teacher may help them to a fitting choice of a particular model for themselves. Familiarity with the type that harmonizes with the disposition of the student will lead to appreciation and special admiration. This admiration (through the ideal-attainment process to be later described) ought to result in imitation, in original work in the student in the fixation of principles and purposes that would become life ideals. One must agree with Lindworsky that the acquisition of a life ideal supposes rather advanced intelligence. Nevertheless, he says, "the central values and the concentrically disposed values can be formed,"⁷ so that the student will be gradually led into finding his personal ideal. Certain students, however, may already feel an attraction to a special life work. If they do, they will have the double motive for activity in the formation of character—the vocation ideal linked with the ideal of the personality of Christ. With regard to the coalescence of the two, Lindworsky says: "The more mature the pupil becomes, the more distinctly are to be revealed to him the connections between world philosophy (*Weltanschauung*) and actual life, between life goal

⁶ *Ibid.*, p. 55.

⁷ Johann Lindworsky, S.J., *The Training of the Will*, p. 211.

and the personality ideal.”⁸ Accentuation on the Life of our Lord and the Lives of the Saints need not preclude the use of other types of reading matter. Not at all. Fiction illustrative of ideals, essays, editorials, poetry, vocational literature, all will be made to contribute.

Comparing this material with that at the disposal of the public school teacher, what a wealth does not the teacher in the Catholic school command! Leaving out God, the public school character-education programs lack the “one factor which has the strongest and most influential bearing on life.”⁹ Lacking the vitalizing breath of religion, they lack the very principle of life. How full of energetic endeavor, yet how dead, seem the pages of the *Tenth Yearbook of the Department of Superintendence* of the National Education Association, the work of that “great” body of men dedicated to the cause of character education in the public schools of America!

IDEAL-ATTAINMENT TECHNIQUE

In keeping before our young people the Life of Christ as the pivotal theme our purpose is to develop in their souls the desire for likeness to Christ, to cause them to establish a relationship between their own life goals and their great model—in a word, to incarnate in themselves the principles of life through which they hope to approach the Divine Model. That, according to Father Hull, constitutes the ideal. Stated in his words, it is “the group of principles which we have set our heart upon as the guiding standard of our life.”¹⁰

Study of the Life of Christ and of His Saints will lay the psychological foundation. Modern psychologists tell us the reason—a reason, claims Father McGucken,¹¹ long known to the Church—namely, “the idea inclines to the act.” With recognition of this fact, and through intelligent direction according to the training principles so ably propounded by various eminent Catholic educators, notably that excellent technique proposed by Père Eymieu,¹² Catholic teachers may give their students the key to the character-formation process. Since all real training is

⁸ *Ibid.*, pp. 212-213.

⁹ Hull, *op. cit.*, p. 45.

¹⁰ Hull, *op. cit.*, p. 17.

¹¹ William J. McGucken, S.J., *The Catholic Way in Education*, p. 122.

¹² Antonin Eymieu, S.J., *Le gouvernement de soi-même*. Vol. I: *Les grandes lois*.

self-training, the students must train themselves. But to do so effectively, they must know something of the proper self-training technique. Hence, the necessity of explanation and elucidation by the teacher. For this practical phase of the work one period a week in our scheme is to be assigned.

As groundwork, according to Père Eymieu, students must be conscious of the power of the "idea" to influence action. This should present little difficulty to the students of this third year class. Drawing on their knowledge of the Saints, they will readily find examples of the *idea-force* on a St. Paul, a St. Philip Neri, a St. Joan of Arc, a St. Francis Xavier, a St. Mary Magdalene, a St. Francis of Assisi, and numerous others. From the pages of history and literature they may take countless examples to show the power of the idea for good and for evil. Discussion will bring out the fact that the *idea is the strategic point*—that to govern one's self, one must, above all, govern one's ideas. Considering the idea as the defile through which everything passes which enters the soul, students will readily understand the necessity of controlling that pass. Through application of the principle to the important influences in young peoples' lives, e.g., books, movies, friends, resolutions, prayer, discouragement, sacraments, failure, fear, teachers may give students right ideas of these things, which will be of invaluable help in regulating their lives.

Still more useful to them will be the knowledge of the second fact and the second principle in character building, concerned with *making the sentiment desired one's own*. Unless the noble sentiments that have been aroused in students by their reading and their study of noble lives become their own, they are valueless to them. They must learn, therefore, how effectively to make them part of themselves. A thorough explanation of the fact that the way to possess the sentiment one wishes to have is to "act as if" one possessed it, will be a revelation to enthusiastic youth. Père Eymieu's *Faites comme si* may indeed become the magic "Open Sesame" to many a noble character which, for ignorance of this principle would develop into one mediocre, weak, or evil. If young people know that the way to overcome an aversion toward an individual is to "act as if" they had genuine charity for that person; to overcome excessive timidity or fear, to "act

as if" they weren't afraid; to learn to overcome repugnance to prayer, to "act as if" they wanted to pray, and so on and on, they will have acquired a working principle for making themselves saints. This principle at work coupled with a "will to win" must accomplish wonderful things in their lives.

Since the attainment of the ideal is not possible without effort, our young people need direction in marshalling their efforts, in other words, in the fixation of good habits. Habit, according to Father Hull, is "a stable and permanent facility in performing acts." Ethically, it means, he says, "*facility* in the will to say yes or no according to a certain standard of conduct dominating the mind—in other words, a facility in putting principles into practice—the principles already being there."¹³ Here again, students must be made to realize that good habits are established by a process of self-formation within, that if enforced from without they are worthless. They will be helped greatly in forming good habits through familiarity with and application of William James's habit-formation maxims. Though James is mostly concerned with the material law of habit, his maxims are excellent asceticism, and if followed conscientiously cannot but effect good results. To acquire a new habit or leave off an old, James gives the following advice:

First, "Launch yourself with as strong and decided initiative as possible." *Secondly*, "Never suffer an exception to occur till the new habit is securely rooted in your life." *Thirdly*, "Sieze the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain." *Finally*, "Keep the faculty of effort alive in you by a little gratuitous exercise every day."¹⁴

From experience with young people, the writer can testify to the tonic value of these maxims. Certain students to whom an explanation of the laws was given have said long afterward that those stimulating precepts had been a boon to them in the fixation of good habits. Then, too, students will find that giving expression to their purpose in some motto or formula will be an actuating influence toward the attainment of their ideal. The appeal of the slogan is well understood by the modern business

¹³ Hull, *op. cit.*, p. 82.

¹⁴ William James, *Psychology*, pp. 145-49, *passim*.

man; still better gauged by the malicious propagators of a diabolical neopaganism. But its power was long ago discovered by the Saints. They experienced to the fullest extent the dynamic force in the repeated appeal of such expressions as "God wills it!" "Today I begin!" "Heaven is worth everything!" "Only one thing is necessary!" "All for the greater honor and glory of God!" If, therefore, students express their objective in a motto of some sort, its appeal will become dynamic. Sainthood may be reached by following even such a simple little motto as they learned in childhood:

"Whatever you do, do with your might;
Things done by halves are never done right."

Thus, as has been shown, in attempting to implant ideals in our youth the Catholic teacher must make use of the same types of psychological appeal as are used by the enemy. Through the presentation of attractive, impressive, concrete models of goodness, through rendering desirable the principles taught, through providing students with subsidiary helps in the fixation of life values and motives, thus can the Catholic teacher furnish youth with ready weapons to combat in a counter-checking, positive way the insidious forces of evil so menacingly confronting them. And what with sound Christian character-formation as the objective, will not teachers do all in their power to bring home to students the Christian principles and ideals of life, to help them to a fuller realization that "noblesse oblige," that kinship with Christ demands loyalty to His standards, and that His standards alone measure rightly life's values.

If, then, adolescent boys and girls, having seen in the great models the type of excellence which they imagine as possible or desirable for themselves, aspire to realize it in their own lives, we may say they have found their *ideal*. But it is only through an enthusiastic devotion to the ideal, an intense desire, a *passion* for its attainment, that the ideal of one's life will be attained. The attainment lies in the future; with the enkindling of the passion teachers must rest satisfied. And indeed they may be so if, directly or indirectly, they have assisted students in the choice of their personal life-ideal—one suited to their natures and aptitudes, one attractive to them and lovable, one toward which

their interest and enthusiasm will reach the intensity of a passion so that they may cling to it despite the "slings of outrageous fortune"—one which, being concentrically laid around the ideal image of Christ will put meaning, purpose, and joy in their lives.

While, according to our plan, it is in the classroom that the students are to the greatest extent informed concerning ideals, guided and measured in regard to their attainment, nevertheless, in the business of character training the extra-classroom life and all personnel influences share responsibility. Much could be said concerning the teacher's part and that of others in the shaping of students' ideals through counseling; concerning the ways and means of personal examination by students of their change and progress; concerning the influential character of extra-curricular activities in the inculcation of ideals. Suffice it to say, that to carry out effectively a character-training program as has been described, all the agencies in the school must be utilized, all the members of the staff—teachers, class sponsors, student advisers, principal—must be conscious of their responsibility in aiding students to reach the program's objective. In all their various contacts with students, be it in the casual conversation, in the planned or informal interview, in the direction of an activity sponsored—Sodality, Mission Crusade, literary club, dramatic or debating society—or in classroom instruction, religious teachers will find manifold opportunities for assisting students in finding the ideal supremely worthy of their striving, and, by mirroring in their own personal lives and attitudes effulgent rays of the Perfect Ideal, the Divine Light of the World, they will be Christ's instruments in helping youth to "Follow the Gleam."

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SISTER MARY DOROTHY, Ad. P.P.S.

EDUCATIONAL NOTES

THE MUSIC PROGRAM AT THE CATHOLIC UNIVERSITY 1937 SUMMER SCHOOL

The readers of the REVIEW undoubtedly will be interested in knowing what the Music Department had to offer its students during the recent summer session. The program of courses was as follows:

- Ward I, Revised Edition
- Ward II
- Gregorian Chant I
- Gregorian Chant II
- Choral Interpretation and Choir Conducting
- Hymnody
- Polyphony
- Harmony
- Counterpoint
- History of Music
- Musical Form and Analysis
- Appreciation of Music
- Introduction to Musical Bibliography
- Problems in Musicology
- Double Counterpoint and Canon
- Composition
- Fugue
- School Music in Secondary Schools

The Classes in Choir Conducting and Chant, taught by Sister Agnesine, S.S.N.D., were especially well attended by representatives of many religious orders, united in the single aim of rendering more beautifully the liturgical chant of the Church. There was only one regret on the part of the students—that time and conflicting circumstances made it impossible for them to attend more than three or four of the courses. Each course seemed almost "indispensable," so that the matter of choosing was difficult. Perhaps in no other department of advanced study, apart from theology, is the work so thoroughly inspirational and beautiful. Under the firm, yet subtle direction of the choir-directress, the students rendered selections of the chant daily in class. The rendition of the chorale was perhaps the most striking feature of the classes, since it proved both to students and to silent observers, once again, that Gregorian Chant is a thing of beauty

and therefore a joy forever. The students' rendition of the chant substantiated our faith in liturgical music, that it is a symbol of the unity of the church, a symbol of the peace and harmony that come from unity, a symbol of the oneness of heart and mind, expressed in oneness of voice. There is a sublime peace in the chant when it is sung correctly—a sound as of many waters, but one voice.

To those of us who once thought that the chant can only be rendered correctly by adult voices and that it is entirely too difficult a thing for the average person, there was sufficient evidence that it can be taught quite successfully to very little children. The phonograph records of the broadcast given over the C.B.S. network on Mothers' Day proved that "it can be done." The selections sung by the first and second grade children of the Model School in connection with the Sisters College at the University were as follows:

The Annunciation
Ave Maria
Agnus Dei
Jesu Tibi Vivo
Veni, Domine Jesu!

We quote the following from *The Sisters College Messenger*, July, 1937:

With sweet childish simplicity, with unconscious, unaffected beauty, with unstaged yet extremely artistic control of lips and voice, these little, very little children sang the praises of God-made Man and of His Immaculate Mother. Their beautiful rendition of the chant thrust a silent challenge into the minds of those who think Gregorian Chant too difficult to teach children of even a larger growth—to teach even adults—a challenge, namely, to do as they have done, to phrase just as correctly, to enunciate as clearly, to shade as artistically, to pitch their tones just as truly, to soar to musical heights as sweetly and easily, and above all to sing the chant, to learn the chant, to love the chant as devoutly as do these children who are only seven.

The same group of children demonstrated for the summer courses in "Teaching Ward." The teaching of music, even in the very lowest grades, is very varied, and one aspires even with very young children to introduce them to its various phrases. The

demonstrations of the children showed that they have been given a good start in the field of sight reading, rhythm, taught by attractive gestures, chant, etc. There was a special demonstration of the children's orchestra, a revelation to those who are dubious about the success of such ventures with children.

SUMMER MEETINGS

"The Natural Sciences" was the general theme for the twentieth annual convention of the National Benedictine Educational Association held at St. Martin's College, Lacey, Wash., June 15 to 18.

Following a meeting of the executive board, papers were presented at the regular sessions as follows:

"St. Vincent's in the Field of Natural Sciences," the Rev. Edward Wenstrup, O.S.B., of St. Vincent's Archabbey, Latrobe, Pa.; "St. John's and the Natural Sciences," the Rev. Arthur Danzl, O.S.B., of St. John's Abbey, Collegeville, Minn.; "The Natural Sciences at St. Procopius," the Rev. Edmund Jurica, O.S.B., of St. Procopius Abbey, Lisle, Ill.; "Mount Angel and the Sciences," the Rev. Sebastian Terhaar, O.S.B., of St. Benedict's Abbey, Mt. Angel, Ore.; "St. Benedict's at Atchison and the Sciences," Frater Bede Ernsdorff, O.S.B., of St. Martin's College, Lacey, Wash.; "The Natural Sciences at St. Martin's," the Rev. Henry Rozycki, O.S.B., of St. Martin's College. "Cultural Value of the Natural Sciences," the Rev. Hilary Jurica, O.S.B., of St. Procopius Abbey; "The Natural Sciences in a Liberal Arts Course," the Rev. Gilbert Bulfer, O.S.B., of St. Bede Abbey, Peru, Ill.; "Problems of Teaching Chemistry in Our Colleges," the Rev. Adrian Stallbaumer, O.S.B., of Lacey, Wash.; "The Natural Sciences in the Seminary Course," the Rev. Mark Schmid, O.S.B., of St. Benedict's Abbey, Mt. Angel, Wash.; "A Place for a Course in the History of Biology in a Biology Major," the Rev. Hubert Blocker, O.S.B., of St. Benedict's College, and "Marine Life of Puget Sound," the Rev. George Monda, O.S.B., of St. Martin's College.

A special Department of Science was organized. Among the priest-scientists chosen to head the group are: the Rev. Adrian Stallbaumer, O.S.B., professor of chemistry, St. Benedict's College, Atchison, Kans., chairman; the Rev. Edward Wenstrup, O.S.B., professor of biology, St. Vincent's College, Latrobe, Pa.,

vice chairman; and the Rev. Henry Rozycki, O.S.B., St. Martin's College, Lacey, Wash., secretary.

The nineteenth Franciscan Educational Conference was held July 3-5, at St. Bonaventure's College, Allegheny, Pa.

These conferences, which are held annually, are nation-wide in scope and embrace educators from all three branches of the First Order of St. Francis, namely, the Order of Friars Minor, the Order of Minor Conventuals and the Order of Minor Capuchins. The topic of the conference was "Religious Instruction."

For the first time in the history of these conferences, a conferee who is not a member of the First Franciscan Order appeared on the program. He is the Most Rev. Edwin V. O'Hara, Bishop of Great Falls. Bishop O'Hara, who is chairman of the Episcopal Committee for the Confraternity of Christian Doctrine, spoke on "Leadership in Religious Instruction."

The program correlated with that of the Confraternity of Christian Doctrine, applying the program of the latter organization to Franciscan needs.

The Correlation of Religious Instruction was the central idea and point of departure for the entire conference with a view to enlisting all the educational forces of the Order—the sacred sciences, the pulpit, the Franciscan press, the Third Order—in the cause of popularizing religious instruction, notably through adult religious classes. Franciscan education, as it operates in those houses of study within the Order where young Franciscans are being trained before ordination, lays special stress on the importance of fitting priests for the task of imparting religious instruction to all classes of people. This phase of the Order's own educational program was treated in a symposium entitled "Training Our Clerics for Religious Instruction."

Following a symposium on "The Third Order and Religious Instruction," the conference concluded with Bishop O'Hara's address.

A new method of meeting the problem of religious education for Catholic students in secular colleges and universities through Newman club study units working with special material was outlined by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, in his address at the twenty-second annual conference of the Federation of College Catholic Clubs, Denver. Newman chapter representatives from more than 35 institutions attended the three-day session, July 8 to 10.

Based upon proven methods working in about 80 dioceses using Confraternity of Christian Doctrine study outlines and prepared by experts in various fields of knowledge, the new extra-curricular study system will not conflict with credit courses in Christian doctrine now offered by a number of secular institutions, officials explained at the conference.

Bishop O'Hara was the keynote speaker of the large group of clerical and lay leaders that included the Most Rev. Urban J. Vehr, Bishop of Denver, who addressed the students three times.

According to the outline presented by Bishop O'Hara at two special chaplains' meetings and the final banquet, the first study outline to be prepared for Catholic students on secular campuses will deal with six or eight divisions of the Church's history most misunderstood on secular campuses.

About a day and a half of the third annual Confraternity of Christian Doctrine convention in St. Louis in October will be given to the advancement of Catholic instruction on secular college campuses through Confraternity units in Newman clubs, Bishop O'Hara announced.

Officers for 1937-38 elected at the closing session are headed by the reelected president, John V. Kingston, of New York. Miss Margaret M. Downey, of Boston, is the new vice-president. Theodore Quann, of Philadelphia, is the corresponding secretary for another term; John Sullivan, of the University of Wyoming, was named treasurer, and Miss Regina King, of Philadelphia, again was chosen recording secretary. The Rev. Paul A. Deery of the University of Indiana was renamed federation chaplain. New members of the board of governors are Miss Margaret A. Hogan, of Natick, Mass.; Edward W. Kunkel, of Loveland, Ohio, retiring treasurer, and James Arceneaux, of Louisiana State University.

The Rev. Dr. John H. Mahoney, director of the Catholic Repertory Theater of New York City, was elected chairman of the Catholic Theater Conference at the final general session of the organization's second convention, which closed in Washington, D. C., August 8.

The election of officers, in which Dr. Mahoney succeeded Emmet Lavery, prominent young Catholic playwright, as head of the newly formed Conference, concluded the business of the sessions which were held Saturday and Sunday at the Blackfriar

Institute of Dramatic Arts, the Catholic University of America.

Other officers elected are: Charles Costello, of Hollywood, Calif., vice-chairman; the Rev. Dr. Thomas F. Carey, O.P., of the Blackfriars Guild in Washington, secretary; E. Francis McDevitt, also of the Blackfriars Guild, treasurer; and Mr. Lavery, the Rev. F. G. Dinneen, S.J., of the Loyola Community Theater, Chicago; the Rev. Urban Nagle, O.P., director of the Blackfair Institute of Dramatic Arts at the Catholic University of America; Sister Mary Louis, of Louisville, Ky.; Mrs. Josephine Callan, of Chicago, and Norman Griffin, of the Catholic Historical Society, Philadelphia, members-at-large on the Executive Committee.

Designed to complete the organization work initiated at the convention held in Chicago in June, the sessions here drew 700 delegates from 35 states, the District of Columbia, England, the Dominican Republic, Philippine Islands, and Nova Scotia.

In the course of the two days notable leaders in various fields of the drama and of Catholic activity addressed the delegates following the keynote sounded on Saturday morning by the Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America.

A constitution, to be in force for a period of two years, was adopted at the final session at which time it was decided to hold the next convention in 1939 so as to afford the Conference opportunity to grow gradually and soundly.

Featuring the sessions was the convention Mass in the Shrine of the Immaculate Conception on the University campus over which the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, presided and at which the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, preached the sermon.

"Catholic Action Through Mission Action" was the theme which dominated the principal addresses at the Tenth National Convention of the Catholic Students' Mission Crusade, held in Cleveland, August 17 to 20.

BROTHER G. PHILIP, NATIONALLY KNOWN EDUCATOR, IS DEAD

The Rev. Brother G. Philip, nationally known educator, died unexpectedly July 23 at the Normal Institute conducted in Ammendale, Md., by the Brothers of the Christian Schools.

Brother Philip, whose family name was John Eagen, was born

July 6, 1874, at Minooka, Pa. He was the son of James Eagen and Honora O'Hara Eagen.

Fifty years ago in the coal mining districts of Pennsylvania, the ordinary boy went to school until he was nine or ten years of age, and then went to work in the "breakers." Such was the experience of young John Eagen. At most, he had four or five years of public school education. Later, he attended St. Thomas College, Scranton, for the evening courses and was among its first graduates.

On July 8, 1894, he arrived at the Normal Institute to enter the Brothers of the Christian Schools. He received the name of Brother Glastian Philip. He first taught in parish schools in Philadelphia.

In 1914, he was assigned as Superior for La Salle Institute, Cumberland, Md. After two years, he was appointed Director of the Philadelphia Protectory for Boys and after three years became President of St. Thomas College, Scranton.

Transferred to the California Province of his community, he established the first Catholic high school in Los Angeles.

In 1907, Brother Philip attended a meeting of the National Catholic Educational Association and read a paper. Since then, he had never been absent from the yearly meeting, and had held prominent offices in the association.

He was at one time president of the Secondary School Department of the N.C.E.A. and at the time of his death was a vice president general of the Association. In the time of the incumbency of the Most Rev. Austin Dowling as Episcopal Chairman of the Department of Education of the National Catholic Welfare Conference, Brother Philip served as a member of the department's executive committee. Realizing the benefit that he would derive from the educational course at the Catholic University of America, Brother Philip took the course. He was graduated with the degree of Master of Arts in Education. Later, Duquesne University awarded him the degree Doctor of Literature.

After his return from California, he was the first principal of the Catholic Boys' High School of Pittsburgh. His next assignment was at St. John's College, Washington, D. C., as teacher of history, and three years later as dean of the Department of Education of St. Thomas College, Scranton.

For the last three years, he had been director of the St. La Salle Auxiliary, an association to procure funds for the education of the young men who are preparing to become Christian Brothers.

REV. DR. P. W. BROWNE, 1864-1937

The Rev. Dr. Patrick William Browne, Associate Professor of History at the Catholic University of America and a member of the faculty since 1921, died July 15 in St. Agnes Hospital, Baltimore, Md.

Father Browne was born at Carbonear, Newfoundland, December 21, 1864. He was educated at St. Patrick's Academy, Carbonear, and St. Bonaventure's College at St. Johns. His ecclesiastical studies were made at the Propaganda College in Rome and in 1920 he received the degree, Doctor of Sacred Theology, from Laval University in Quebec. He was ordained in 1887.

His graduate studies in the field of history were made at Columbia University, Harvard, Munich, Germany, Oxford, England, and at the Catholic University, which he entered in 1918 receiving his Doctor of Philosophy in 1921.

Interested in the source materials in history, Dr. Browne spent a great deal of time in research in the archives at Quebec, the Staats-Bibliothek at Munich, Bodleian Library at Oxford and Simancas and Archivio de Indian in Spain.

From 1909 to 1911, Dr. Browne was Professor of History at the University of Ottawa. He served as Professor of French at Maryknoll Seminary, New York, from 1916 to 1918, coming to the Catholic University for additional work in the field of history in the latter year. Since 1921 he has given courses in history at Trinity College and at the Catholic Sisters College in Washington as well as at the Catholic University.

Dr. Browne was the author of "Where the Fishers Go—The Story of Labrador," "Beginnings of the Catholic Church in the United States," "Church History," the "Hartford Conference," and other books and monographs. He was at one time the editor of *The Catholic Historical Review* and was a member of the Catholic Historical Association. A number of articles by Dr. Browne have been published in THE CATHOLIC EDUCATIONAL REVIEW.

SURVEY OF THE FIELD

Montezuma Seminary, the institution which the American Hierarchy has established on a site near Las Vegas, N. Mex., for the training of Mexican candidates for the priesthood, will be opened on September 8, the Feast of the Nativity of the Blessed Virgin Mary, it was announced following a meeting of the Committee of Bishops on the Mexican Seminary. . . . Villa-nova College terminated its most successful Summer Session with commencement exercises Aug. 6. The enrollment of the nineteenth annual Summer Session totaled 1,132 students, from twelve states. More than 1,000 of the students were Catholic teachers, representing 34 communities of priests, Sisters and Brothers. The Very Rev. Dr. Joseph A. Hickey, O.S.A., Assistant General of the Augustinian Order in Rome, presided at the exercises. Preceding the awarding of degrees, *Missa Cantata* was celebrated by the Very Rev. Dr. Edward V. Stanford, O.S.A., President of the College. Candidates for the various degrees were presented by the Rev. Dr. Joseph C. Bartley, O.S.A., Dean of the Summer Session. The degrees were conferred by Father Stanford. The Rev. John Featherstone, Superintendent of Schools in the Diocese of Scranton, was the recipient of the honorary degree of Doctor of Laws. He delivered the commencement address. . . . A history of public aid for private schools, written by a priest-educator has just made its appearance. The title of the book is "Public Funds for Church and Private Schools," and its author is the Rev. Dr. Richard J. Gabel, of the De Sales College faculty, Toledo, Ohio. The 875-page volume represents four years of preparation in an effort to "trace the history of public aid for private schools and for religious education from colonial days to the present time, and to present some of the causes that have brought about the reversal of the original American policy." . . . The New Hampshire House of Representatives, without a dissenting vote, has passed a bill providing for bus transportation for pupils of parochial schools. The measure, sent to the Senate, provides that local school boards shall have supervision over the service. . . . The National Geographic Society, of Washington, D. C., announces that publication of its illustrated *Geographic News Bulletins* for teachers will be resumed early in October. . . . A letter, written October 12, 1820, by Charles Carroll of Carrollton, one of the signers of the

Declaration of Independence, to Maj. Gen. Harper, of Baltimore, has just been presented to the Rev. John F. O'Hara, C.S.C., President of the University of Notre Dame. . . . "Credit Unions," "The Constitution and Catholic Industrial Teaching," "Prices in the United States" and "Economic Power in the United States" are the titles of four pamphlets which have just been added to the Social Action Series published by the Paulist Press and edited by the N.C.W.C. Department of Social Action, Washington, D. C. The Social Action Series, six of which have previously been published, is intended to cover in a popular non-technical manner, general present-day economic facts, institutions and proposals in the United States in their relation to Catholic social teaching. Completed, it is intended to be a comprehensive, systematic coverage of the field. All the pamphlets have N.C.W.C. Study Club Outlines and references, and are particularly adapted for use by study clubs and in the classroom. . . . The Summer School of Catholic Action at Loyola University of the South, which closed Aug. 7 had a registration four times greater than that held in 1934. The 612 full-term registrations this year represented 100 cities in 22 states, including those of the South and the Southwest, from as far off as Maine and California, and from many states in the West and Middle West. The school was attended by 65 priests and Brothers, 130 nuns of a dozen communities, and 417 seminarians and lay persons. The outstanding feature of the school was the interest shown in classes devoted to study clubs, according to the Rev. Daniel A. Lord, S.J., of St. Louis, national director of the Sodality of Our Lady and editor-in-chief of *The Queen's Work*, who was director of the school. Another noticeable condition of the school was the increased interest in cooperatives. . . . Announcement of the reelection of the Rev. John F. O'Hara, C.S.C., as president of the university of Notre Dame, was made by the Rev. James A. Burns, C.S.C., provincial of the Congregation of Holy Cross. . . . Appointment of the Rev. Ronald A. MacDonald, S.J., as president of Tampa College, has been announced by the Very Rev. Thomas J. Shields, S.J., provincial of the Southern Province of the Society of Jesus. . . . The Rev. Gabriel J. Barras, S.J., has assumed his duties as president of St. John's College, Shreveport, La. He succeeds the Rev. Patrick J. Kelleher, S.J. . . . As was announced by Associated Press and N. C. W. C. News Service, Father Albert

O'Brien, O.F.M., died on July 12th at Albuquerque, N. Mex., as the result of a fall. Father Albert was graduated from Catholic University in 1919, and later received the degrees of Master of Arts and Doctor of Philosophy from St. Bonaventure College, at which institution he had been professor of philosophy and librarian. At the time of his death he was president of St. Francis Summer College, and had but recently been elected president of the Catholic Library Association. The new library now in course of construction, was the subject of his labors, and will put into concrete form the ideas Father had for the new structure. It will be a living memorial to this great yet humble friar for ages to come. . . . The Office of Education's compilation of the cost of education in more than 300 city public school systems is off the press. This report, very much in demand and widely referred to for school expenditure information in the United States, reveals that, in the cities included each year in the "Per Capita Cost" study, expenditures have risen appreciably from the very low point registered in 1933. For 1935-36 the average per capita school cost in the 300 cities of all population sizes was \$102.73. This average cost figure is 9.1 per cent less than it was in 1932, but is 17.2 per cent higher than it was in 1933. In cities of 100,000 population or more, the average per capita school cost in 1935-36 was \$107.19; in cities of 30,000 to 100,000 population, \$90.09; in cities of 10,000 to 30,000 population, \$70.84; and in cities of 2,500 to 10,000 population, \$72.23. The per capita cost of general control in cities of 100,000 population or more ranged from 94 cents to \$6.24; instruction, from \$38.23 to \$113.46; operation of plant, from \$3.17 to \$16; maintenance of plant, from 81 cents to \$12.04; coordinate activities and auxiliary agencies, from 20 cents to \$8.82; and fixed charges, from no expenditure to \$11.47.

REVIEWS AND NOTICES

Cosmology, a textbook for Colleges, by J. J. Colligan, S.J. New York: Fordham University Press, 1936. Pp. 95.

This book is intended as a text to cover sixty semester hours. It is divided into three parts; the first part deals with the origin and final cause of the world and contains four theses. The second part deals with the activity and property of body, and contains ten theses. The third part deals with the ultimate constituent principles of bodies and contains three theses. There is a useful bibliography and an index.

Father Colligan must have gone back some distance for some of his notes. He quotes from the dogmatic theology of Hurter, a book which has not been used in American seminaries for almost a quarter of a century. This is no reflection upon the dogmatic theology of Hurter; in fact, this grand old text is still deserving of the preeminence which it once had. Again he refers to the mimeographed work of Father Schaaf. It was the privilege of this reviewer to be among the auditors of Father Schaaf in the Gregorianum University in 1906 and 1907. On many points nothing new has been added, in the thirty years that have elapsed since that time, to what Father Schaaf then expounded. The work of Father Colligan thus deals with the eternal principles of Cosmology rather than with the shifting systems of human thought.

The scholastic method is followed strictly. The thesis is stated, the terms in it are taken up and defined, an explanation is given of the definition itself, and the precise point at issue in the thesis is brought out. Ancient and modern opponents are gathered together under the title "Adversaries." There are some who criticize this method, because of the fact that usually in support of the thesis a syllogism is given composed of definition and minor proposition. These men often forget the great importance which in the scholastic argumentation is attached to the proof of the minor. No one ever held that a syllogism with an unsupported and not self-evident minor established or proved a thesis. After the thesis has been established by one or more arguments, the objection or difficulties presented against it are

considered in syllogistic form. The formal literal statement of a syllogism may not be the most pleasing and emotional kind of literature; but, whatever be the syncopated form of sentence in use among modern writers, they are not able to make a transition from statement to conclusion without implicitly or explicitly using the syllogism. For this reason, when the philosopher wishes to think accurately and express himself with precision he uses the syllogism stating it completely. The difficulty with a great many writers of recent years in the field of Cosmology is precisely this—that they neglect the syllogism.

We take pleasure, therefore, in commanding this work of Father Colligan. It will be found especially valuable to a student who has to study Cosmology without a teacher. If one will apply himself diligently and thoughtfully to these pages, he will cover the essentials of this branch of Metaphysics.

F. A. WALSH.

St. Anselm's Priory,
Washington, D. C.

Ancient History, by Clarence Perkins. New York: Harper & Brothers. Pp. xiv + 662. \$3.50.

This survey of the Ancient World by Professor Clarence Perkins of the University of North Dakota is an invaluable contribution to Harper's Historical Series edited by Dean Guy Stanton Ford of the University of Minnesota. It is a proper book for high school teachers and undergraduate college classes in Ancient History because it is well organized, simply written, easily read, teachable, and modern in the sense that it takes into actual consideration the scholarly interpretations resulting from recent excavations and the discoveries of new remains, inscriptions and papyri. It is also modern in the sense that it emphasizes the ancient contributions to current culture and the social-economic problems which are analogous to economic problems and panacea of our own day. There is an elimination of trivial details, technical expressions and the evils of pedantry which too often afflict texts on the Ancient World. The new history should tell more of peoples, of men, of the rise of civilization, of arts and sciences, of philosophy and writings and of how the masses fared in the empires and republics of old. Memoriz-

ing wars and emperors' names has ceased to be history. Men are ephemeral, institutions and ideas live.

The first fourth of the volume carries one through the story of the peoples of the Tigris-Euphrates, of the Nile, of Syria, and Palestine, and of the early Aegean centuries. A third of the work is assigned to the Grecian civilization, the Macedonian conquests and the Hellenistic era. Only about a hundred and fifty pages are given to Roman civilization and its decline. One cannot but feel that another hundred pages would have given the author the opportunity to develop his account of the Roman Empire in the early Christian era to a much greater effectiveness and possibly to stress the contribution of the early Christian Church. Throughout the volume there are innumerable excellent paragraphs on social conditions, economic life, institutions, laws and customs, cultural development, and reasons for the rise and decline of states. Each chapter has a list of references for reading, and even as in a high school text a few special topics for study with a reference or two from easily available volumes to aid the fatigued student. If students would learn history, let them read.

RICHARD J. PURCELL.

New Methods in the Social Studies, by M. J. Stormzand and Robert H. Lewis. Farrar and Rinehart, Inc., New York City.

Good teachers of the social sciences who have been properly trained, and whose knowledge has not been confined to any one of these sciences, have long followed the "new methods" in teaching history or civics or social geography. By logical interpretation, correlation of subject matter, stressing the continuity of history and the causes and results of movements, and emphasizing the complexity of life and the inter-relationship of men and the subjects that deal with life, qualified teachers have long since consciously or unconsciously followed plans which now are discussed in books and crystallized into programs. To learn history or government, a student must study a sound text and read as widely as possible outside of that manual. The teacher is but a guide and an interpreter, who is more experienced and better read than the students, and who realizes that he is no oracle propounding solutions for the affairs of men. The social sciences should teach pupils to think and to think differently. They are

not easily studied, and they are not easily taught. No amount of planning can eliminate the laboriousness of acquiring facts or eliminate the need of trained teachers. There was much to be said for "the horse and buggy days" in American schools which taught the classics, history, philosophy, and mathematics, provided mental discipline, and sought no relief for pupils at the expense of the teacher's time and the taxpayer's money.

Some of the new methods are deceptive. They may not teach the facts in their attempts to make researchers out of children, but they may require more time on the part of the child as well as laborious routine on the part of the teacher. They certainly require library facilities which only the best schools can provide.

This little volume is well worth reading. It will offer suggestions to any teacher, but no teacher should feel bound to a program or allow himself to be regimented into unqualified acceptance of rules and regulations. There is a chapter on the unit plan, an enthusiastic essay on work-books and study guides, a plan of studying if not solving current problems by using newspapers, magazines, the radio, the movies, a scheme of socialized class recitations, a plan of socialized class management through a number of committees, and methods of library research and visual education. There are challenging suggestions in the chapters on integrating social studies and English, on the modification of traditional methods, and on objectives in the study of social sciences. The influence of the Teachers College of Columbia University is easily discernible in every chapter. There is warning against making a human subject dull, against a catechism of questions and fact-answers, against an absence of interpretation in a maze of factual minutia, and against indoctrination. There is an expressed hope that pupils will learn to read books and papers in a large way, to gain facility in discussion, to become adaptable and cooperative, to understand civic aims, to stress social objectives, to tolerate the views of others, to stimulate participation in community affairs, and to arouse a determination to continue a self-initiated education throughout life. The keynote is progress, and the desired end is that the children in the schools will be ready to remake America along more glorious lines.

RICHARD J. PURCELL.

Readings in the Philosophy of Education, edited by Edward A. Fitzpatrick, Ph.D. New York: D. Appleton-Century, 1936. Pp. xxxix + 809. Price, \$3.50.

For some time Catholic graduate and undergraduate students of the philosophy of education have had to rely chiefly on W. H. Kilpatrick's *Source Book in the Philosophy of Education* for readings on the philosophy of education. In 1935 Q. A. Kuehner's *A Philosophy of Education* increased the available material. In both volumes, however, Catholic sources were very limited. Dr. Fitzpatrick's handsome volume therefore fills an urgent need.

In his introduction to this representative collection of 738 readings the author says: "In the philosophy of education a book of readings is probably more amply justified than in any other field. . . . One's philosophy of education is so intimately tied up with one's philosophy of life that it renders essential the presentation of the varied sources of a philosophy" (p. v).

The Dean of the Graduate School of Marquette University has organized very ably his material in connection with an analysis of the nature of education, the educational process considered statically and dynamically, the relation of basic social institutions to education and the relation of educational organization to educational purpose. The volume consists of a scholarly introduction and twenty-three chapters devoted to such subjects as "The Philosophy and the Science of Education," "The Practical Problems of a Philosophy of Education," "What Is Character," etc.

There is a generous number of quotations from Catholic and non-Catholic sources. As the author says, "The non-Catholic may, if he pleases, reject (Catholic sources), but at least he should consider them; and Catholics should understand what other groups are saying and thinking" (p. vi). This volume may be used at the graduate and undergraduate level and should prove quite useful in supplementing courses in the methodology, sociology and history of education.

Readings in the Philosophy of Education shows careful preparation and balancing of chapters. There is an excellent bibliography on pages 783-790. Franz De Hovre's *Catholicism in Education*, translated by Edward B. Jordan (New York: Benziger Bros., 1934); William J. McGucken's *The Catholic Way in*

Education (Milwaukee: The Bruce Publishing Co., 1934); and Otto Cohausz's *The Pope and Christian Education*, translated by George D. Smith (New York: Benziger Bros., 1933), should prove valuable additions to the above selection. It is desirable that this volume should receive the welcome it deserves. Not only students of education but all those interested in culture should possess it.

GEOFFREY O'CONNELL.

Books Received

Educational

Angell, James Rowland: *American Education. Addresses and Articles.* New Haven, Conn.: Yale University Press. Pp. 282. Price, \$3.00.

Campbell, George W.: *The Influence of Court Decisions in Shaping the Policies of School Administration in Kentucky.* Lexington, Ky.: The University of Kentucky. Pp. 132. Price, \$0.50.

Center, Stella S., and Persons, Gladys L.: *Teaching High-School Students To Read.* New York: D. Appleton-Century Company. Pp. xviii + 167. Price, \$2.25.

Cole, William E., Ph.D. and Crowe, Hugh Price, M.A.: *Recent Trends in Rural Planning.* New York: Prentice-Hall, Inc. Pp. xv + 579. Price, \$3.50.

Committee on Educational Research of the University of Minnesota: *The Effective General College Curriculum as Revealed by Examinations.* Minneapolis: The University of Minnesota Press. Pp. 427. Price, \$3.00.

Conrad, Lawrence H.: *Teaching Creative Writing.* New York: D. Appleton-Century Company. Pp. xii + 142. Price, \$1.00.

Dakin, Dorothy: *Talks to Beginning Teachers of English.* Boston: D. C. Heath and Company. Pp. 478. Price, \$2.40.

Fearon, Arthur D., Ph.D.: *The Two Sciences of Psychology.* New York: Prentice-Hall, Inc. Pp. xiii + 320.

Hampton, Vernon B., Ph.D.: *New Techniques in Social Science Teaching. A Case Book of Methods.* Stapleton, N. Y.: The John Willig Press, Inc. Pp. 320. Price, \$2.75.

Hampton, Vernon B., Ph.D.: *Reorganizing the Social Studies.*

Stapleton, New York: The John Willig Press. Pp. 93. Price, \$1.25.

Harris, Pickens E.: *The Curriculum and Cultural Change*. New York: D. Appleton-Century Company. Pp. xx + 502. Price, \$2.75.

Mary Vera, Sister, S.N.D., M.A. and Mary Marguerite, Sister, S.N.D., M.A.: *English for Children*, A Teacher's Book in Language for the Primary Grades. Chicago: Scott, Foresman and Company. Pp. 480.

McMahon, Rev. John T., Ph.D.: *The Child in the Bush*. Religious Holiday Schools. Melbourne, Australia: Pellegrini & Co. Pp. 114.

Myers, Alonzo F. and Williams, Clarence O.: *Education in a Democracy*. New York: Prentice-Hall, Inc. Pp. xxvi + 434. Price, \$3.00.

Otto, Henry J., Ph.D. and Hamrin, Shirley A., Ph.D.: *Co-Curricular Activities in Elementary Schools*. New York: D. Appleton-Century Company. Pp. xii + 441. Price, \$2.75.

Reeder, Ward G.: *A First Course in Education*. New York: The Macmillan Company. Pp. xvi + 720. Price, \$2.75.

Reeder, Ward G.: *An Introduction to Public-School Relations*. New York: The Macmillan Company. Pp. xii + 260. Price, \$2.25.

Report of the Inquiry on Cooperative Enterprise in Europe, 1937. Washington, D. C.: U. S. Government Printing Office. Pp. 321. Price, \$0.65.

Second National Conference on College Hygiene. New York: National Tuberculosis Association, 50 West 50th St. Pp. 112.

Sisters of St. Joseph: *Second Reader Manual*. The New Ideal Catholic Readers. New York: The Macmillan Company. Pp. 231.

Skinner, Charles E. and Langfitt, R. Emerson, Editors: *An Introduction to Modern Education*. Boston: D. C. Heath and Company. Pp. xv + 491. Price, \$2.80.

Smith, Nila Banton: *Teachers' Guide for Second Year*. *Teachers' Guide for the Third Year*. Unit-Activity Reading Series. New York: Silver Burdett Company. Pp. 252; 316. Price, \$0.84; \$1.00.

Surveys of American Higher Education. New York: The

Carnegie Foundation for the Advancement of Teaching. 522 Fifth Avenue. Pp. 538.

Westfall, Byron Lee: *Educational Opportunities in Missouri High Schools*. Columbia, Mo.: Graduate School of the University of Missouri. Pp. 190. Price, \$1.00.

Wheat, Harry Grove: *The Psychology and Teaching of Arithmetic*. Boston: D. C. Heath and Company. Pp. 591. Price, \$2.80.

Textbooks

Brunner, Rev. August, S.J.: *Fundamental Questions of Philosophy*. Translated by Rev. Sidney A. Raemers, Ed. M., Ph.D. St. Louis, Mo.: B. Herder Book Co. Pp. 350. Price, \$2.50.

Clark, John R., Otis, Arthur S. and Hatton, Caroline: *Modern-School Arithmetic Fifth Grade; Sixth Grade*. Yonkers-on-Hudson, New York: World Book Co. Pp. 258; 228. Price, \$0.72 each.

Craig, Alice Evelyn: *The Speech Arts*. New York: The Macmillan Company. Pp. xv + 572.

Davies, H. A.: *An Outline History of the World*. London: Oxford University Press. Pp. 575. Price, \$2.25.

Foley, Arthur L., Ph.D.: *College Physics*. Second Edition. Philadelphia: P. Blakiston's Son & Co. Pp. xii + 777. Price, \$3.75.

Freilich, Aaron and others: *Preview of Mathematical Analysis*. New York: Silver Burdett Company. Pp. 137. Price, \$0.60.

Moulton, Forest Ray, Ph.D.; Editor: *The World and Man as Science Sees Them*. Chicago: The University of Chicago Press. Pp. xix + 533. Price, \$3.00.

Schmidt, Emerson, P. Editor: *Man and Society*. New York: Prentice-Hall, Inc. Pp. xv + 805. Price, \$3.75.

Schorling, Raleigh and Clark, John R.: *Mathematics in Life*. Yonkers-on-Hudson, New York: World Book Company. Pp. 437. Price, \$1.40.

Scott, G. C. and Gurney, D.: *A French Word-Book*. New York: Oxford University Press. Pp. 48. Price, \$0.35.

Wedgwood, A., and Higham, C.S.S., M.A.: *The Heritage of Greece and Rome*. New York: Longmans, Green and Co. Pp. 164. Price, \$0.80.

Willett, Alfred P., A.M., Scanlon, Charles L., A.M., and Vander Beke, Ph.D.: *Minimum French Grammar*. Milwaukee: The Bruce Publishing Co. Pp. xiv + 183. Price, \$1.24.

General

Gillard, Rev. John T., S.S.J., Ph.D.: *Christ, Color and Communism*. Baltimore, Md.: The Josephite Press. Pp. 138. Price, paper \$0.50, cloth \$0.75.

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